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THE JERUSALEM
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Friday, April 20, 1973

هكذا في الأصل

SEEDBED OF THE HOLOCAUST

(Continued from previous page)

of our existence, became a substance which determines every aspect and manifestation of personality from the structure of the skull to the minutest results of scientific research and the finest nuances of artistic expression, to say nothing of emotional predilections, character traits and patterns of behaviour.

This implies that society — the community, the race or the tribe — possesses an immeasurably higher degree of reality than the individual, who has no existence apart from — nor any prospect of escaping — this all-determining, all-embracing reality. Thus scientism reaches back into the dark recesses of the most distant past and, in the case of Richard Wagner, is invested with the hypnotic halo of spellbinding religious symbolism.

Ancient legends, myths and symbols are like hieroglyphs, whose decipherment lays bare the primordial life of the soul, mode of existence and pattern of conduct. Monumental in their pristine simplicity, they assert themselves continuously anew, in one variation or another.

These primeval patterns, which spell the integrity of the soul and the immediacy, the intensity of original experience, must be protected against the pernicious intrusion of bad alien blood, against the analytical intellectualism that disrupts, debilitates,

distorts and destroys original, intuitive and instinctive truth.

This primordial purity, integrity, rootedness and uniqueness fed on the apocalyptic fears that were widespread at the end of the 19th century, and found its own expression in the obsessive interest in the mystery of the decline of civilizations, the downfall of empires such as ancient Rome, the eclipse of great powers and the death of nations.

The mystery seemed to have been resolved, however. It was the result of the admixture of alien blood which helped to weaken the authentic instinct of survival and undermine the sense of pre-intellectual assurance.

And who is the alien but the Jew, who lies in wait for the nations of Europe, at once an outsider and an insider, foreign and familiar, preaching a system of universal values — the primacy of abstract reason, of a pure, universal morality and of the unity of mankind — and scorning the voice of the blood and of primordial instincts.

He himself, meanwhile, manifests an impregnable racial distinctiveness. A rationalist cosmopolitan, he clings to his exclusive heritage and preserves the purity of his own race. Though he may marry off his daughter to princes and counts so as to corrupt their blood, he remains forever a nation apart, although he is dispersed among the nations.

The cult of power

ALL history, to be exact, is but a series of incessant conflicts between the races, the chronicles of the rise and fall of racial entities imbued with their own authentic ideas and principles of survival. It is not the mode of production, but rather changes in the composition of human blood, that provide the motive force of history. And wars are waged not over universal truth, equal justice or abstract ideas, but for self-assertion through the accumulation of power, the demonstration of power, the exercise of power, the deployment of power.

Was this cult of power and vitality a revolutionary innovation? In some measure, it is true, this has been the way of the world from time immemorial. The way of the world, perhaps, but not the conviction, the kind of conviction one would be prepared to express in public, or even to oneself, without feeling uncomfortable, without any pricks of conscience. For beside — or, rather, against — the primordial urge, had stood the system of Judeo-Christian ethics, preaching humility, meekness, reciprocity, love of man, regard for others, abstinence, asceticism, the need for truth, the claims of justice and the virtue of equality.

Then came Nietzsche, the mad apostle of naked and unvarnished truth, and proceeded to rip off all the veils of schizophrenia, hypocrisy, deceit and self-hatred that beset the dichotomy between the pagan heritage on the one side and Jewish ethics on the other, and to expose the unbridgeable gulf which separates Rome and Jerusalem.

Nietzsche hailed the Will to Power as the primary, authentic and noble urge, and condemned the ethic of asceticism as an invention of weaklings, a conspiracy of mislaiders designed to emasculate the strong, to foster their feelings of guilt, arrest their native powers and defeat them by guile and trickery.

The Jews, according to Nietzsche, are that nation of priests that sired slave morality. All that has been done against

the "aristocrats," the "tyrants," the "Masters," the "mighty" is nothing in comparison to what the Jews did to them. The Jews avenged themselves on their victorious enemies by radically inverting all their values, a most spiritual act of vengeance.

"Yet the method was only appropriate to a nation of priests, to a nation of the most jealously nursed priestly vengeance. It was the Jews who in opposition to the aristocratic equation (good-aristocratic-beautiful-happy-loved by the gods), dared with frightening consistency to suggest the contrary equation, and indeed to maintain with the furious hatred of the underprivileged (the hatred of impotence) this contrary equation, namely that 'the wretched alone are the good; the suffering, the needy, the sick, the ugly are the only ones who are pious, the only ones who are blessed, for them alone is salvation.'

Revolt of the slaves

"But you, on the other hand, you aristocrats, you men of power, you are to all eternity the evil, the horrible, the covetous, the insatiable, the godless; eternally also shall you be the un-blessed, the cursed, the damned! We know who has fallen heir to this Jewish inversion of values. In the context of the monstrous and inordinately fateful initiative in connection with this most fundamental of all declarations of war, I remember the passage which came to my pen on another occasion — that it was, in fact, with the Jews that the revolt of the slaves begins in the sphere of morals; that revolt which has behind it a history of two millennia, and which we have lost sight of today simply because it has triumphed so completely."

The heirs to and followers of the Jewish legacy are the Christians, the French revolutionaries, the liberals, the democrats, the socialists — indeed, every movement of social rebellion and liberation throughout history. The war between Rome and Jerusalem has been going on for 2,000 years. But now at last, says

History is a non-stop story of inter-race conflict. Wars are waged not to establish truth or justice but to display and deploy power.

Messianic inspiration

THE issue could not have been more clearly stated. On one side, there is the idea that all men are created equal, and that they are endowed with equal rights and proper universal reason. On the other side, and as a direct consequence of the denial of these same truths, there is the doctrine which claims that life in this world is worthless and meaningless except in so far as it consists in the self-realization of the elite of the strong and the powerful — a workshop for superior specimens who employ the common people as mere slavish instruments of their own will.

All religions and movements originating in Judaism have drawn their inspiration from the Messianic vision — a vision of ultimate universal reconciliation when all shall become one true community, when nation shall not lift up sword against nation and when justice shall rule the world.

Nietzsche, the war is reaching a stage of ultimate confrontation. "Which of them has been temporarily victorious, Rome or Judea? There is no shadow of doubt. Just consider to whom in Rome itself you nowadays bow down, as though before the quintessence of all the highest values. And not only in Rome, but over almost half the world, everywhere where man has been tamed or is about to be tamed — to three Jews, as we know, and one Jewess (to Jesus of Nazareth, to Peter the fisherman, to Paul the tentmaker, and to the mother of the aforesaid Jesus, named Mary). This is very remarkable: Rome is undoubtedly defeated. At any rate there took place in the Renaissance a brilliantly sinister revival of the classical ideal, of the aristocratic valuation of all things. Rome herself, like a man waking up from a trance, stirred beneath the burden of the new to a nation of the most jealously nursed priestly vengeance. It was the Jews who in opposition to the aristocratic equation (good-aristocratic-beautiful-happy-loved by the gods), dared with frightening consistency to suggest the contrary equation, and indeed to maintain with the furious hatred of the underprivileged (the hatred of impotence) this contrary equation, namely that 'the wretched alone are the good; the suffering, the needy, the sick, the ugly are the only ones who are pious, the only ones who are blessed, for them alone is salvation.'

Dwarfing of man

"The universal degeneracy of mankind," writes Nietzsche, "to the level of the 'man of the future' — as idealized by the socialists and shallow-pates of this degeneracy and dwarfing of man to an absolutely gregarious animal (or as they call it, to a man of 'free society'), this brutalizing of man into a pigny with equal rights and claims, is undoubtedly possible! He who has thought out this possibility to its ultimate conclusion knows another loathing unknown to the rest of mankind — and perhaps also a new mission!" In other words, a war of annihilation against socialist egalitarianism.

All these trends of thought combined to remove the remaining barriers around the commandment, 'thou shalt not kill.' The racist doctrine forbade contact with any Jews as the carriers of a deadly poison — going as far as Houston Stewart Chamberlain's ban on the reading of any literature written by Jews. It closed for Jews all avenues of escape from collective determinism, and assigned a cosmic dimension and a crucial metaphysical and historical significance to the confrontation — nay, the unbridgeable Manichean antagonism — between Jewry and the world, i.e. the Aryan race.

If one assumes that the distinctiveness and the cohesion of

a race provide the vital force of its culture, then it is the anti-race character of the Jews, as well as their cunning and their malevolence, that must devitalize the proud abstract intellectualism that doubts, saps self-assurance, desecrates hallowed symbols, it does with the help of egotistic individualism that ruptures social unity, with the aid of a pacifism that paralyzes warriors' vigilance to sleep through the manipulation of tallies and socialism — a cosmopolitan force split the nation up into warring factions.

Anti-Semitism was elevated to the rank of a substitute for more exactly, an antidote to scientific socialism. Jewish racial capitalism became the enemy class; blood replaced modes of production as the basis to history; the struggle over the seizure of power by the bourgeoisie and the proletariat was replaced by the struggle of the Jews against the 'nation under yoke' as presented by the whole of a classless, national, and social — a covenant of mankind.

When one of his disciples objected that anti-Semitism did not amount to a political programme, Charles Maurras replied:

"One of these days it will be shown that, on the contrary, it is as a function of the Semitic programme that all rest of nationalist and monarchist programmes will be able to appear from conception to execution."

Similarly Hitler was to declare: "We are confronted with the (Jewish) question, without the solution of which all the efforts to awaken Germany and bring back to life shall be in vain. It is a vital question for all mankind since the fate of all Jewish peoples depends on Jewish solution."

The great role played by the Jewish Marxists in the reintegration of the socialist cause — in tying up the success of revolutionary confrontation between imperialism and the world proletariat, especially in the socially oppressed and socially exploited colonial countries — seized upon by Hitler, following the Bolshevik revolution and the establishment of the Comintern as positive proof of a global, anti-Semitic conspiracy to destroy native national elites and bring about the ruin of all peoples. This, he claimed, had been the traditional Jewish strategy "from Moses to Lenin."

Frederich Thieme, a princeling of the Socialists, the movement in the Weimar Republic, wrote of the well-known publisher, Maximilian Harden, in the journal of the movement: "The German people is bound to reject this leper. As people, you cannot sink so low as to have any truck with him. You are Jews! German people, do your duty!"

From deeper was the abhor-

Destruction of confidence

COSMOLOGICAL lubrications, nightmarish visions, provocative and inflammatory rhetoric, all these combined to remove ancient inhibitions, to break down existing barriers, to awaken dormant instincts and cravings. They were forged into forces of terrifying efficacy under the impact of mighty historical events: the First World War, the Bolshevik Revolution and the civil wars that followed them.

The bloody frenzy of the years 1914-18 threw humanity into a state of confusion without any precedent. First the war, then

the inflation that followed it, finally the great crisis of the 1930s — which was widely regarded as the harbinger of the collapse of Western civilization — destroyed all sense of cohesion, certainty and confidence. A sense of moral constraints were swept away in the desperate rage which millions of people, second-hand commandments and prohibitions were turned upside down and false and distorted ideas of the violation of a precept were its fulfilment.

(Continued on next page)



Thomas Mann was

(Continued from previous page)

member of the Reichstag declared during a debate on smuggling offences: "This gang (of Jewish smugglers) does not deserve to live. These parasites... must be wiped off the face of the earth."

In his post-Hitler autobiography, "My First Seventy-six Years," Heinrich Schacht, the financial wizard who served every master of Germany from the beginning of the Weimar Republic almost to the end of the Nazi regime, cites a report submitted in 1920 by the Berlin police chief, a Social Democrat, to the Minister of the Interior, about a Jewish slum in Berlin; it reads very much like the report of a Nazi gauleiter in occupied Poland during the Second World War:

"The district swarms with hordes of the most unsavoury elements, which are dangerous not only from a criminal but also from a political point of view, since they have brought with them from their Polish-Russian homeland Bolshevik ideas which they disseminate here. Moreover, the health of our own people is seriously threatened by these immigrants. The habit of cleanliness is entirely foreign to them. Their homes are unbearably overcrowded, crawling with filth and vermin. At the same time, they are stocked up with all kinds of food and delicacies illicitly acquired and handed on."

"The present acute housing shortage is needlessly aggravated, to the detriment of our native-born taxpayers, by the absorption of this mass of foreigners... They do no honest work, they pay no taxes, they evade every form of control; on the other hand, they seize every chance to circumvent German laws and damage, or even destroy, German property. It is entirely unnecessary to show any consideration whatsoever towards such people. On the contrary, it is more urgent than ever that, until they can be shipped back to their own country, they should be accommodated in internment camps, or better still, be rendered harmless."

Hitler's angry fanaticism

Now, to quote Lord Keynes, "Even if there had never been a synagogue or a Jewish school, or the Bible, the Jewish spirit would still exist and exert its influence. It has been there from the beginning, and there is no Jew, not a single one, who does not personify it." Thus declares Hitler in the famous dialogue with his mentor, Dietrich Eckart. There

then into practice.

AND OF THE REVIVAL

The contribution of the Bolshevik Revolution to the breakdown of moral barriers and to man's brutalization cannot be exaggerated.

There is no stronger testimony to the consent by silence and indifference — more than that, the readiness to welcome the "thou shalt kill" measures when the time comes — than the following extract from an article which appeared in 1921 in "Die Neue Zeit," the official ideological organ of the German Social Democratic Party, on the penetration of "Ostjuden" into Germany:

"East German Jews are mainly a proletarian population, sunk in squalor and wretched poverty, on the lowest rung of business morality... they are unable to enter industry... they lack any sense of order or cleanliness; their dwellings are full of stains and holes, their houses are unbearably filthy... the memory of the Jews of East-German Europe will remain one of the most nauseating experiences in the minds of our soldiers."

In the same spirit, a Socialist member of the Reichstag declared during a debate on smuggling offences: "This gang (of Jewish smugglers) does not deserve to live. These parasites... must be wiped off the face of the earth."

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After the first terrorist attempts on the lives of Lenin and the two Jews, Urikski and Volodarski — incidentally, at the hands of Jews — Zinoviev, also a Jew, and then at the peak of his career as secretary-general of the Comintern, declared: "We shall liquidate not only individuals, but entire classes."

It was Zinoviev who, in a four-hour speech at an historic congress of the German Communist Party, led the German comrades down a path that was eventually to serve as a springboard for Hitler's leap to power. Zinoviev's humiliating and bitter end came in 1938 when, early one morning, the odious man was dragged, screaming and kicking, to his execution in a GPU cellar.

To the new nation-states of Eastern Europe, reborn after a prolonged period of subjection, the victory of Bolshevism seemed not only a danger to their feudal and capitalist classes; it was an

even greater threat to their national distinctiveness and political independence — their sole possession — than their traditional enemy Czarist Russia.

The Jewish leaders of the revolutionary regime in Russia and the Jewish Communists in their own countries were identified in their eyes with the Jewish masses who inhabited their cities and towns. These they had come to regard not as God's creatures, people who had lived among them for more than a thousand years, but as an alien growth, a vicious exploiter, a punishment from heaven. They were searching the whole time for some way of getting rid of the Jews waiting for someone to save them from this mass of strangers blocking the road to a national and social cohesion, to genuine self-expression.

Poland's National Democrats, for example, insisted that the most dangerous of the four Powers that had divided Poland among them was still around. It was the most dangerous precisely because it was not an army of occupation, like Russia, Germany and Austria, but was settled in Poland and could not be uprooted. Thus the Jews became the Trojan horse of the world conspiracy headed by Poland's age-old enemy, which was now scheming to devour the infant state minutes after its rebirth.

No wonder, then, that the Polish Ambassador to Berlin, Józef Lipski, could applaud Hitler after hearing from him of his Madagascan plan, and declare that for such a noble service — the removal of the Jews from Poland — the Polish people would raise a monument to the Fuehrer in Warsaw. No wonder, either, that at the time of Auschwitz, the Polish underground press was capable of thanking Providence for solving a most difficult problem for the Polish people in a way that nobody could have imagined previously.

But for this Polish attitude — and without the participation of Ukrainian, Lithuanian, Lettish and Bielorussian auxiliaries — the Nazi campaign of extermination could not have been carried through; nor without the systematic dehumanization of the Jews in the minds of millions of Germans.

To them, the Jew had become, as Hitler wrote to Eckart: "a

Logic of the horror

AFTER the war, neo-Nazis of all types put forward the claim that the gas chambers had been merely the 20th-century version of the guillotine — a more effective, speedy and humane instrument for killing people. Although the Einsatzgruppen (extermination squads) carried out mass murders, using machine guns and other weapons of death, it is inconceivable that they would have been able to complete the Final Solution by this method alone. It is extremely doubtful whether they would have been able to stand the psychological strain for any length of time, even though the arch-murderers, Himmler and Globocnik, kept praising the fervent idealism and steadfast loyalty of their subordinates who, wading knee-deep in rivers of blood and climbing over pyramids of corpses, performed their sacred mission on behalf of the fatherland, the nation and the race.

The historian who, perhaps unconsciously, seeks to punish himself because he neither perished in Auschwitz, nor endured hunger and torture in the bunkers, nor witnessed the death agonies of his dear ones, nor froze as a partisan in the forests of Bielorussia, nor fell in action during the Warsaw ghetto revolt —

Kaiser Wilhelm I issued a warning.

parasitic growth over the whole earth, sometimes creeping, sometimes leaping... sucking... at first the bursting abundance, finally the dried-up sap. No people in the world, not even Attila's race of murderers, would allow him (the Jew) to remain alive if it could suddenly see him for what he is, what he desires; screaming with horror, it would strangle him the very next instant."

However, there were two other necessary preconditions without which the Final Solution would never have been ordered or executed. One was the war with the Soviet Union; the other, modern technology. Only in the frenzy of an Armageddon for the rich lands of the Ukraine, coveted by the rapidly expanding master race, in the mood of a crusade for the extermination of the Communist monster, personified by the Jews and other inferior races — was it possible for the ancient cry of the First Crusade to be sounded again across a gulf of eight centuries. Since one must travel thousands of miles to kill the infidel, one should start by discharging this sacred duty at home.

Could the Holocaust be the conclusive proof that history moves by no law, offers no lesson, and serves no purpose? That it is merely a succession of irrational accidents, insipid banalities and gratuitous horrors? The mere inclination to accept this point of view suggests a surrender to the mentality of the perpetrators of the Holocaust. After all, they ended up where they did partly as a result of their desperate denial of a final station of redemption in history.

This heresy of theirs gave birth to the cult of power and vitality for their own sake, as a substitute for the search for truth and justice. Because they ceased to believe in eternal verities, they were ensnared by a perverted, murderous idealism which gave them absolute belief in their own superiority and in everyone else's inferiority. This is the kind of idealism that unleashes the beast in man, and turns high-

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Even-Shmuel's modern translation wins Israel Prize The Kuzari for the layman

SEFER HAKUZARI (The Kuzari) by Rabbi Yehuda Halevi. Translated into Hebrew from the original Arabic, with vowelizing, punctuation, annotations and an introduction by Yehuda Even-Shmuel (Kaufman). Tel Aviv, Dvir. 536 pp. IL30.

Reviewed by Gershon Winer

In modern times, non-Hebrew readers have had an advantage over the Hebrew reader, as the Kuzari appeared in Spanish, French, German and English translations. The Hebrew reader was bound to a cumbersome Medieval idiom, in both vocabulary and syntax, long discarded in Hebrew literature. As a result, the profound and stirring book, which influenced, moved and reinforced subsequent generations, remained highly revered and relatively little read. Rabbi Genizi's rendition into "conversational Hebrew" laid no claim to being a scientific translation but presented a paraphrasing of the original text with commentary interwoven, while deleting esoteric passages.

The Kuzari speaks to us in our condition, as it so often did to those in the past, more than Maimonides' "Guide" because today's perplexed Jew is no longer bothered by questions concerning God's Unity and incorporeality. Neither is he perturbed by the problem of creation—whether it proceeded from absolute nothing or from primeval matter. The frequent anthropomorphic references to God found in the Bible and Talmud do not really detract from his faith. The nature of God's attributes is hardly the object of his mental curiosity. Similarly, the various proofs for the existence of God are of no consequence to his thinking. Much of what the "Guide" purports to solve we now assign to the necessary terminology and linguistic structure which Medieval Hebrew had lacked.

Medieval Jewish creativity, which flourished under Moslem rule, was bi-lingual: Hebrew for poetry and jurisprudence, Arabic for philosophy. The four most significant contributions in the realm of thought, each a reformulation of the essence of Judaism, were composed in Arabic. Chronologically these were Rabbi Sa'adiah Gaon's "Doctrines and Beliefs," Rabbi Bahya Ibn Pakuda's "Duties of the Heart," the "Kuzari" and the "Guide." Three generations of the Ibn Tibbon family translated these and other writings into Hebrew, creating in the process the necessary terminology and linguistic structure which Medieval Hebrew had lacked.



Identity that we seek to understand but our own identification. The issues that the "Kuzari" raises touch us in ever increasing intensity. Is there meaning to Jewish history and particularly to Jewish suffering? What is our special place (if any) in the family of mankind? To what extent is Israel the dominant factor in our faith and destiny? What is the relationship to other religions and what is unique about the Jews and Jewishness? What is the function of prayer in our lives? Does the experience of Judaism add a new dimension to life and the individual's capacity for fathoming its joys and meaning? Such depth-items, taken up by the "Kuzari," speak to the modern Jew, the discarded Medieval notions in science and psychology notwithstanding. They command our attention both in the answers proposed and in the questions posed. Maimonides, together with other intellectual giants of the Medieval period, established the colossal structure of theological philosophy. Yehuda Halevi spread the tent of religious psychology. Twentieth-century man has replaced philosophy with psychology in his quest for identity and security. It helps him to understand and accept somewhat both himself and his environment. In such a context, Yehuda Halevi becomes relevant to a degree far beyond any other thinker of former ages.

Therefore, it seems to me that it really wasn't necessary for Even-Shmuel to reject the contention of Jewish scholars who designate Halevi's philosophy as the dominion of the heart in contra-distinction to Maimonides' supremacy of the mind. I.e. emotion vs. intellect. Claiming full philosophical stature for Halevi, Even-Shmuel attributes to him use of pure reason to a no lesser degree than other philosophers and explains the prevailing notion as a misunderstanding of the Kuzari's terminology. For modern man, Even-Shmuel's proof might be convincing but it is none the less superficial for the common reader. The spirited exchange between King and Rabbi, charged with emotion, purified by poetic vision, inspired by love of God and man, possesses a timelessness and poignancy far above pure philosophical speculations.

To bring the message of Halevi to Israel in the medium of the 1970s is a monumental service and achievement. It was expedited by a former association of Even-Shmuel. In 1918, he was the founder and first dean of the Jewish Teachers Seminary and People's University in New York. In 1972, a fund was established at this school by a patron of Hebrew, Dr. M. Schulzinger of Cincinnati, in memory of his son Joseph, sharing the expense with the President's Fund of President Shazar.

Dr. Winer, former Dean of Herzliya-Jewish Teachers Seminary in New York, is author of "The Founding Fathers of Israel."

Shadal's Isaiah

PERUSH AL SEFER YESHAYAHU (Commentary to the Book of Isaiah by Shmuel David Luzzatto). Tel Aviv, Dvir. 413 pp.

Reviewed by Michael Fox

that the text of the Torah was guarded absolutely against error, whereas the text of the other books was not so scrupulously preserved. (In this he foreshadowed several modern Israeli scholars of traditional bent who are conservative in their approach to the Torah but more critical in dealing with the Prophets and Writings.)

Shadal maintained the unity of Isaiah (except for 19 verses), but he broke with the traditional belief that Solomon wrote Ecclesiastes; he dated it to Second Temple times. This unusual combination of traditional and modern was highly fruitful, but it brought him into conflict on all sides. In spite of his hostility toward modern rationalistic scholarship, he is counted among the founders of the Wissenschaft des Judentums (science of Judaism).

He was quite aware of his own worth. He professed modesty, but could not bear criticism. He wrote of a friend that his interpretation of Isaiah 9:6 is worth more than all the manuscripts in the Bodleian Library. So let us look at his interpretation of that verse as an example from this republished commentary to Isaiah.

The verse is usually translated: "For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called, 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" According to Shadal, the child whose birth is announced is Heschekel, King of Israel. The verse is the phrase "El gibbor." "Mighty God." How can Heschekel be called "Mighty God"? After reviewing various Medieval and modern attempts to explain this, and rejecting his own earlier opinion, Shadal offers his current explanation:

There are many names in the Bible that are complete sentences in themselves, such as Yehonatan (Jona-

than), meaning "the Lord has given." She'ar Yashuv, meaning "a remnant will return," and Ma Pa'alai wrought?" "Who hath God wrought?" (Numbers 23:23; Shadal takes this as a designation of Israel). Similarly, the long title to Heschekel, however, it is not meant to describe him, but to make a statement about God, just as She'ar Yashuv (Isaiah 7:3, 10:21) is not meant to describe Isaiah's son, but a historical event.

Heschekel's title would be translated, according to Shadal's interpretation: "The Mighty God — the Eternal Father and Prince of Peace — plans a wonder" *pele ye'eleh*. By giving that name to Heschekel, Isaiah is hinting that God plans to do a wondrous thing to Israel in the reign of the newborn prince.

Although I would still prefer the Bodleian Library this interpretation of Isaiah 9:6 does show Shadal's ability to take a conservative approach to exegesis and yet offer original suggestions based on careful philology.

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הכרזה מן הארץ

A personal tribute to Haim Hazaz by I.M. Lask

He brought colour into Hebrew

"THANK Heavens," said the late Saul Adler to my father on his return from one of his medical research missions. "We have a first-class Hebrew humorist at last. Have you come across him? His name is Haim Hazaz." (Hazaz died in Jerusalem on 11 Adar 20 — March 24.)

That was in Summer, 1929, and Adler was astonished to learn that Hazaz and I had been corresponding for several months, and that I had already translated one of his more unusual stories. They met at my wedding in Jerusalem some years later and became firm friends. In due course, the writer and the Professor were to be neighbours in Rehov Hovevei Zion.

A series of memories and scenes fill my mind and heart. There was that first translation, "Bridegroom of Blood," which President Shazar described many years ago as "a hamsin in the brain." There was the letter from T. S. Eliot explaining that he could not publish it in "The Criterion" (then the leading literary journal in England) because it was "too much like a quarter." I could not publish it in parts as a monthly or weekly can; but he assured me, that was the only reason, and would I please send him any more of Hazaz's work which I might put into English. (It appears

in "The Menorah Journal" about a year later.) Then there were the days we spent together in Paris on my way to Eretz Yisrael in 1930. At the time, Hazaz sported the really impressive black beard which he took off some 15 years later; and though he insisted that he knew no English he put his finger unerringly on every passage that had perplexed me in translation. He showed me some of the sights and introduced me to the younger Hebrew and Yiddish writers and Jewish artists who were setting up their own colony at the time.

He arrived in Eretz Yisrael a year later and we took up where we had left off. Looking back, my mind rests on finding him studying Arabic tomes. In due course those studies were to bear fruit in his long novel "Ya'ish," describing the life of the Jews of Sana'a in the High Yemen. The first part appeared as a serial in the Hebrew literary monthly "Moznayim" under the pen-name Zechariah Uzali; and all the young Yemeneite intellectuals told their Ashkenazi and Sephardi friends: "You see, at last one of our boys is showing how it is where we come from."

Maybe 30 years later Hazaz received a literary prize. David Ben-Gurion appeared on the platform

and said: "I have come here for one reason only — to tell you this: When 'Ya'ish' appeared I asked my Yemenite friends — tell me, is that how life was in Yemen? And they told me one and all — yes, it was exactly as he describes it." Hazaz had not lost his capacity for projection and extrapolation over the years.

Then there are the many sections of "Ya'ish" describing the heavenly visions, travels and travails of the hero, all logically yet unexpectedly deriving from pre-Kabbalist Hebrew sources; all imbued with a touchingly warm reverence in which respect as such plays no part but an often tragic humour does.

At all times and in all he wrote he remained the word-painter. If anyone has brought colour as such into Hebrew it was Hazaz. This in addition to his introduction of the whole vast gamut of Hebrew, Aramaic, post-Talmudic terminology, Yiddish and Arabic, into his vocabulary whenever it suited him, in complete disregard of the basically Mishnaic sub-structure which has been customary since the days of Mendele Mocher Seforim. It has not made for easy reading, admittedly, but he has been singularly rewarded by those prepared to make the effort; and he steadily adapted himself to the living language during

his final years.

His was a world that became almost exclusively Jewish for him following his experiences during the Bolshevik Revolution and after. The time will come when historians will learn a great deal by comparing his stories of the revolution and collapse of the Jewish khilafat. Hazaz came to comprehend Revolution as a potentially if not always actively pervasive aspect of society, and was the first to describe a major Messianic movement in those terms. For him the whole of the Diaspora had been ablaze long before the Nazis were lifted to power; and he felt that whatever was brought to Eretz Yisrael was saved for Jewry. I suppose he knew that the calamity, the tragedy of all Revolution lies in the fact that it inevitably supplants the socially responsible groups with others constituting at best the "non-commissioned officers" of society. He certainly knew the verse in Proverbs about the earth trembling most under a slave become ruler.

There were the months and years after his son Nahum was killed in action in 1948 when he sought to discover just what this elemental force was that enabled the young men of Israel to reach out and retake possession of the land of their fathers when the hour came. He searched the made it his business to meet members of the Hagana, Leumi and Lohamei Herodim (the Stern Group); and due course he wrote his "Eretz Yisrael" (In One Noose), a scholarly account of the two boys who themselves up in a Jerusalem prison rather than allow the British to hang them.

From about the middle 1930s found the duties of Spokesman of Hebrew Literature being granted but insistently imposed upon him. He accepted those duties with his implications, but made it his business to ensure that they were as little as possible with one true vocation — the writing of stories and novels. Plot as such of secondary interest to him. He was a very broad canvas, and was concerned with the development of the human being as such. He was always rigorous and he is a remorseless inevitability of good or evil in the evolution of his characters. His Jesus, a true son of Israel, has a vision of Jerry Exile down the ages, being persecuted beyond measure in the name of someone; but that someone, he cannot see.

Maybe others can already see to assess Haim Hazaz, his work and influence. For me it is for ever. I can only see the more the forty years during which our lives were interwoven or ran parallel.

Perhaps it is not for nothing that other authorities maintain that the word translated "nightingale" actually means "pruning," and whether the historic territory of the Land of Israel will be pruned or not depends upon which of these two voices will prevail!

L. I. RABINOWITZ



HAIM HAZAZ

English in decline

By Katharine Fossenden
ANY declare the rising tide of literary and comment on the decline of the English language. "After all, isn't shopping the rule these days?" Admittedly, it seems to be, and the decline of the English language is a fact. The mystery is why it should be so, and what can be done to avert it. The decline of the English language is a fact. The mystery is why it should be so, and what can be done to avert it.

From "The N.Y. Times Book Review," January 7.

HERODOTUS GEBERTIG Club of Poland recently held a meeting to mark the centenary of the death of Herodotus (the Storn Group); and due course he wrote his "Eretz Yisrael" (In One Noose), a scholarly account of the two boys who themselves up in a Jerusalem prison rather than allow the British to hang them.

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Margaret Drabble

acquires authority

"THE NEEDLE'S EYE" by Margaret Drabble. London, Weidenfeld and Nicolson. 368 pp.
Reviewed by Aviva Even-Paz

"I LIKE it here precisely because it is dull and because I can — oh, I don't know, clean my own shoes and worry about the electricity bill and look after my own children and collect them from school and take an interest in Cheap Offers in the shops. Oh I know people think it's not real, they think it's nonsense for me to sit here like I do, they think I'm playing, they tell me everyone round here is miserable and all the rest of it. But they don't know because they've never tried it. I do know. I respond to such ordinary signals in the world. Out prices and sunshine and babies in prams and talking in the shops."

This is Rose Vassellou talking, the heroine of Margaret Drabble's latest novel, and this extract sums up its theme — the necessity of the ordinary, which is so extraordinary nowadays. When all around the drums are beating louder and louder for women to break out of their presumably safe nests and get more involved in "life," the heroine insists on a bitterly critical glance at this whole point of view. But she is not just defending the much derided or doubtful pleasures of being a nest-builder: being helpless to a considerable sum of money, she has gone to great lengths to divest herself of nearly all of it. Her Greek-born husband Christopher has left her because he thinks she is clearly mad to persist in living in a poor neighbourhood and sending their three children to a state school that he considers worse than mediocre.

Yet this school contains Miss Lindley, a real person and a symbol of what Rose is looking for: "Lovely Miss Lindley, sitting down in the asphalt playground that building that looked like a prison but thanks to her and people like her was not one: let her see forever stride, ask no questions about her future, or her past, her motives, her endurance... do not seek to disbelieve it, do not disturb her with disbelief, because she is, here she walks, towards that ever-waiting classroom. Do not believe that she does not, could not exist."

At last the author seems to have broken out of the somewhat stifling atmosphere of some of her previous work that at times approached closet drama. Her writing has acquired new authority and she has managed to bridge the chasm separating the personal life and the life of the mind.

Finally, because of the children, Rose and Christopher reunite, Rose knowing that the fight for her private standards will be harder than ever, yet seeing no other way.

The book is timely in a society increasingly threatened by consumerism, pollution, and meaningless values. One need not agree with all the author's implications, it is probable that she herself cannot see all the answers, but it is good she has raised the questions.

MARGARET Drabble, author of "THE WATERFALL" (N.Y. New American Library-Signet, 244 pp., \$0.95), is a prolific and skilful British writer. She paints her characters with broad strokes yet with tight imagery, evoking dark moods, strange emotions, sensuality and just. She focuses on one set of truths and then ingeniously shifts her point of view to reveal another full spectrum of human emotion and insights. She reaches into the soul of her characters, but lets the reader slowly discover the reality of what appears to be on one page, proves often to be nothing more than wisps of subjective encounters with truth. "The Waterfall" has been called a woman's novel, but in fact it transcends the narrow confines of this definition. Love and its elaborate labyrinths are explicitly presented for both sexes without equivocation or apology.

LYNN SHARON
Reviewed by Aviva Even-Paz



MARGARET DRABBLE

A humorist who cares

"WISE GUY, SOLOMON" by Ephraim Kishon. Translated from the Hebrew by Yohanan Goldman. N.Y., Atheneum. 292 pp. \$7.95.
Reviewed by Miriam Arad

ONE of these days we rang up somebody and got the baby-sitter on the phone. Could we talk to Mr. K.?

"He's out."

Since we sensed an urgent desire on her part to hang up on us — "The Avengers"? The boyfriend? — we asked hurriedly when Mr. K. would be back.

"Tomorrow."

Could we leave a message?

"Not."

Upon which kind invitation we gave her our phone number for Mr. K. to call us back, which he did an hour later, informing us among other things that he had had no intention whatever of coming back "tomorrow" — understandably, seeing whom he had left in charge.

On the other hand: she had given him our message, no?

Not?

Anyway, a few days later, engaged in the local sport of flat-hunting, we went to inspect the model apartment of a certain building company, as they had urged us to do in their brochure. We were met on the site by an amiable foreman who informed us that the model was locked.

Had he no key?

No.

Who had?

Shlomo.

Then perhaps he could get Shlomo to give it to him?

No, Shlomo was away.

When would Shlomo be back?

Oh, in an hour or so maybe.

Too true

I offer these absolutely true-life stories only to illustrate the fact that we live in a Kishonesque world, and that if anyone thinks the man exaggerates — well, he does, but not much, and then only to turn frustration into a frolic. Because, however wildly improbable are the things that happen to him, sooner or later they may happen to you, too.

If he writes about it where we don't, it is not only because that is his profession, but also because he cares more than most of us about what happens in this country. Therefore he can consider, in every mitigation, that:

"Many of our national difficulties stem from the fact that in their time, all the installa-

tions of our minstate were planned for 500,000 inhabitants, half of them rabbis, while today we number... three million souls... Our cities' streets were laid out for lively bicycle traffic, the ports for motorboats, and Lod Airport for the Haila-Tel Aviv express train."

And as for "Wise Guy, Solomon" — enjoy yourself!

Eliav and Saladin

To the Jerusalem Post Literary Editor:
Sir, — The final paragraph of Moshe Kohn's review of Samuel Katz's book, "Battleground" (your issue of April 13) makes strange reading.

Kohn states that Katz and Mr. Aris Eliav, M.K., in his book "Eretz Yisrael," start out from "essentially the same honest reading of the historical facts" yet come to different conclusions about what Israel ought to do about them.

Kohn apparently has not read Mr. Eliav's book carefully. The latter's plea for the Arabs is based on precisely those propaganda myths which Katz sets out to demolish.

To give but one example: Jerusalem, on which you publish an extract from Katz's book. The facts assembled there, though they may surprise many laymen, are well known to scholars. The quotation from Christopher Sykes' article tells the whole story. But Mr. Eliav has apparently swallowed a great part of the version of the modern Arab propagandists in their effort to provide a "historical" basis for their claims. Mr. Eliav follows their lead even on some of the most elementary facts. For example, he describes both Saladin, the Kurd, and Suleiman the Magnificent — an Ottoman Turk — as Arabs.

Is there no significance in the fact that while Katz provides chapter and verse for the inquiring reader, Mr. Eliav makes sweeping statements but refrains from direct quotation, from footnotes and from any other aid for checking his facts?

HERZLIA LEVIN

Tel Aviv.

Moshe Kohn replies

I have read Mr. Eliav's book, and I would be grateful if Herzlia Levin will show me where Mr. Eliav describes Saladin and Suleiman as Arabs.

The dustjacket is good

"SLIP ON A FAT LADY" by Philip Norman. N.Y., Harper's Magazine Press. 284 pp. \$5.95.
Reviewed by Andrea Schneider

I UNCONDITIONALLY recommend the dustjacket as the highlight of this book. Here credit must go to Lawrence Ratzkin for the jacket design showing a Mona Lisa portrait as the background of a pin-ball machine, suitably scored in appropriate places (eyes, 1,000; breasts, 100,000 each).

Well, you know that old cliché about book covers... Our anti-hero, Gordan Moorman, central and most dismal character in this so-called story, sounds suspiciously akin to the author Norman. If Norman is looking for a back to a period in his life which resembles anything of the four months described in

"Slip on a Fat Lady." I hereby extend my sympathy to him and join him in the least laugh which has to be on the reader for buying the book.

Moorman, the character, is lazy, cowardly, insincere, irresponsible, miserable, inept and terribly self-centred. His fantasies are not at all ways distinguishable from his experiences. He's not much fun to read about, and I don't find him the least bit funny. Nevertheless, it is possible that such a person could exist in the real world. (The characterization is vivid enough.) But who would care? Moorman, in most of all, and maybe his Mummy.

OF DOVES AND HAWKS

THE translation of the beautiful description of spring in the Song of Songs which I gave in my last article is that of the King James' Bible, the so-called Authorized Version. The exact rendering of some of the words, and the identification of the flora and fauna in it, however, is not absolutely certain. An alternative suggestion which has been made with regard to one word in that passage affords another interesting example of the possible transfer of words from the world of flora to that of fauna, to which I have had occasion to refer in the past.

The word *nitzanin* is generally regarded as a generic word applicable to all the wild flowers

which carpet the earth at this season of the year. Even if one regards it as belonging to flora, an alternative translation is possible. Noga Ha-Reuveni maintains that it refers to a specific flower, the *nurit*, *auroneura*, and that its name is actually due to the fact that it appears during the month of Nisan, *nisan* and *nitzan* being cognate words, and that it therefore means "the flower of Nisan."

A friend of mine, however, an amateur but well-informed Bible scholar, points out that if the *nitzanin* are flowers, then the word seems to be in the wrong place. The *nitzanin* are followed by "the singing of the birds" (or of the nightingale) and then

by the "voice of the turtle," i.e., the cooing of the turtle dove. It is only after the enumeration of these two winged fauna that the flora, the fig and the vine, are mentioned. On this basis, he maintains that the *nitzanin* also belong to the world of fauna, and indeed of winged fauna, and that it is a form of *nefz*, the hawk.

If this attractive explanation can be accepted, the combination of hawks and doves, applied nowadays to the maximalists and the minimalists insofar as the future of the administered territories is

TORA* AND FLORA

concerned, is also to be found in conjunction in that book which has been chosen to be read on the Festival of our freedom. No one can deny that both are vocal today!

Perhaps it is not for nothing that other authorities maintain that the word translated "nightingale" actually means "pruning," and whether the historic territory of the Land of Israel will be pruned or not depends upon which of these two voices will prevail!

L. I. RABINOWITZ

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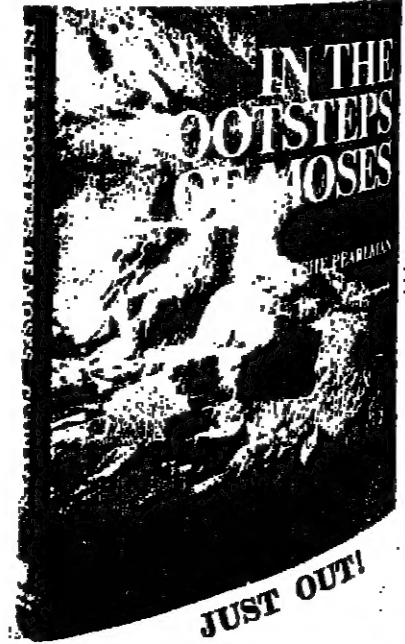
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BNEI Brak, ancient home of Rabbis as we read in the Hagada, is today in a state of spiritual siege. Hemmed in between old-established Petah Tikva, ambitious Ramat Gan, and expanding Givatayim, Bnei Brak is struggling to preserve its status as Israel's only purely orthodox Jewish township. Moreover, it is threatened by the spectre of a greater Tel Aviv Municipality which might put an end to this aspiration.

The outside world is already encroaching on Bnei Brak in the form of Histadrut-sponsored housing estates. Across the Tel Aviv-Petah Tikva highway, in the suburb popularly called Pardess Katz, one may drive a car on Shabbat without interference. But woe betide the motorist on the southern side of the main road if he tries to drive through the leisurely crowds that fill the streets on Shabbat.

The 20 pioneer families who settled on this little hill nearly 50 years ago wanted to re-create the life they had known from childhood in Poland, which to their minds constituted the natural or perhaps the only way to live as Jews. They felt they were entitled to have a synagogue, a kosher butcher and tranquil festivals. For a livelihood they worked on road-making or in textile workshops, or established small dairy farms.

Today Bnei Brak has 80,000 inhabitants and 400 industrial enterprises, some of them large-scale undertakings such as Coca Cola, Fromme biscuits, Osem noodles and the Dubek cigarette factory.

Petrol and tobacco

Dubek is a landmark on Rabbi Akiva Street, the township's main thoroughfare. It exudes a faint scent of tobacco which, nowadays is quickly swallowed up in the petrol fumes of traffic. By modern standards of town planning Rabbi Akiva Street is narrow for a main street. A parked car immediately creates a bottleneck. But drivers are patient. This is Bnei Brak, where the rules of earthly traffic organizers need not be taken at their face value.

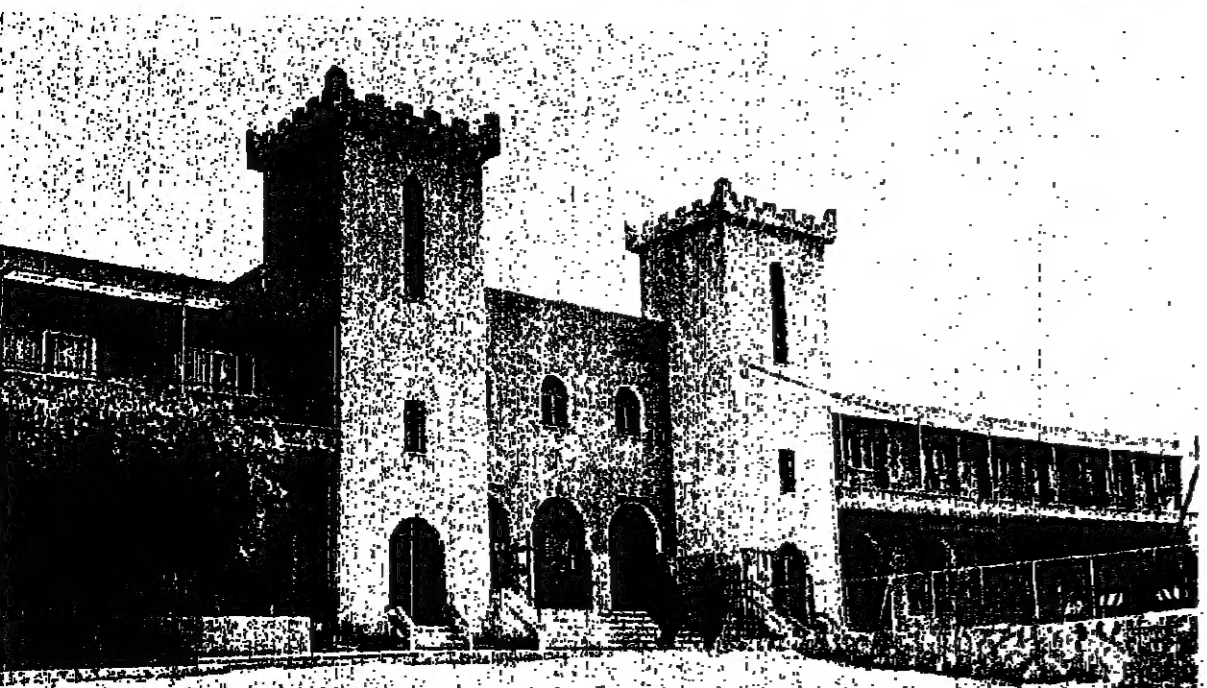
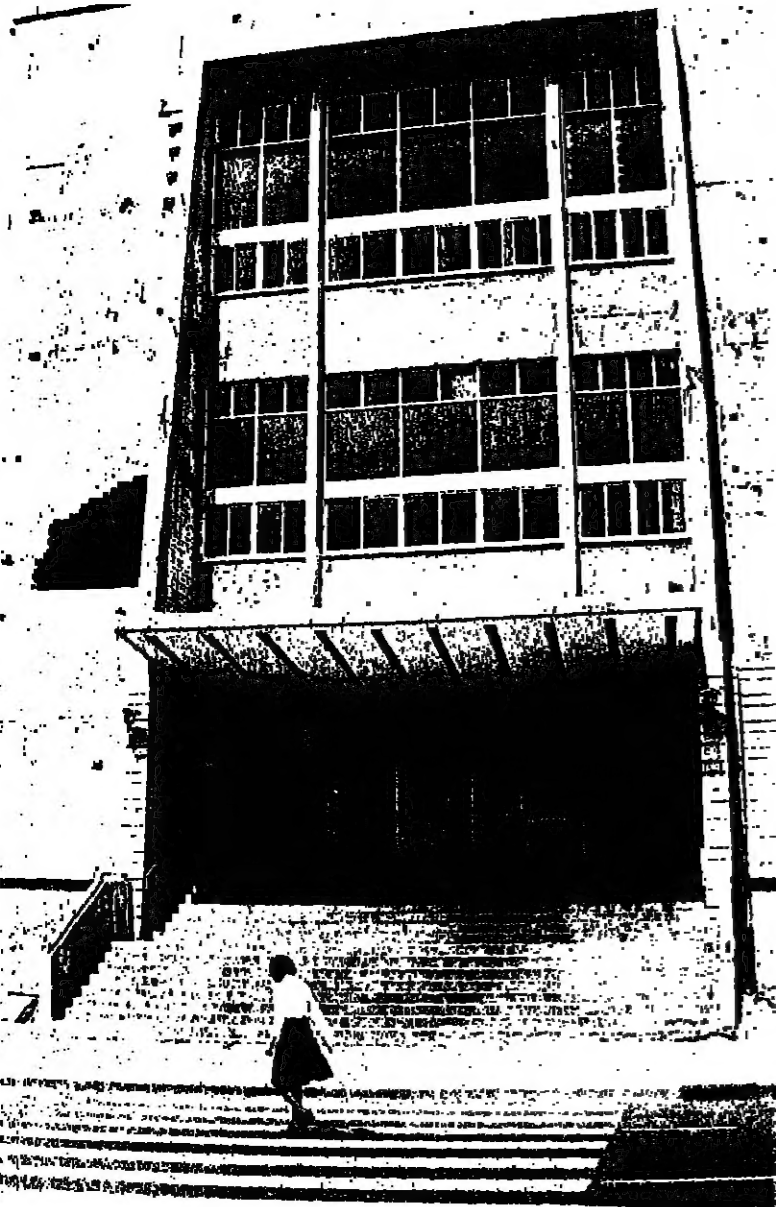
Alongside the Dubek factory is a large, unfinished structure in grey brick, obviously a synagogue whose builders ran short of funds. According to a young bearded passer-by in a shiny black caftan, the National Religious Party built it in order to impose its influence on the town.

"They can't, of course. They don't represent the town. The people incline much more towards Agudat Yisrael or Poalei Agudat Yisrael, you see."

Yitzhak Gerstenkorn, the founder and first mayor of Bnei Brak, was an Agudat Yisrael man. The present mayor, Mr. Yisrael Gottlieb, however, belongs to the NRP, though his party controls only four seats in the 15-man municipal council, while the Orthodox List of the *Ultras* has six. Mr. Gottlieb denies that there is any inter-party tension in his town.

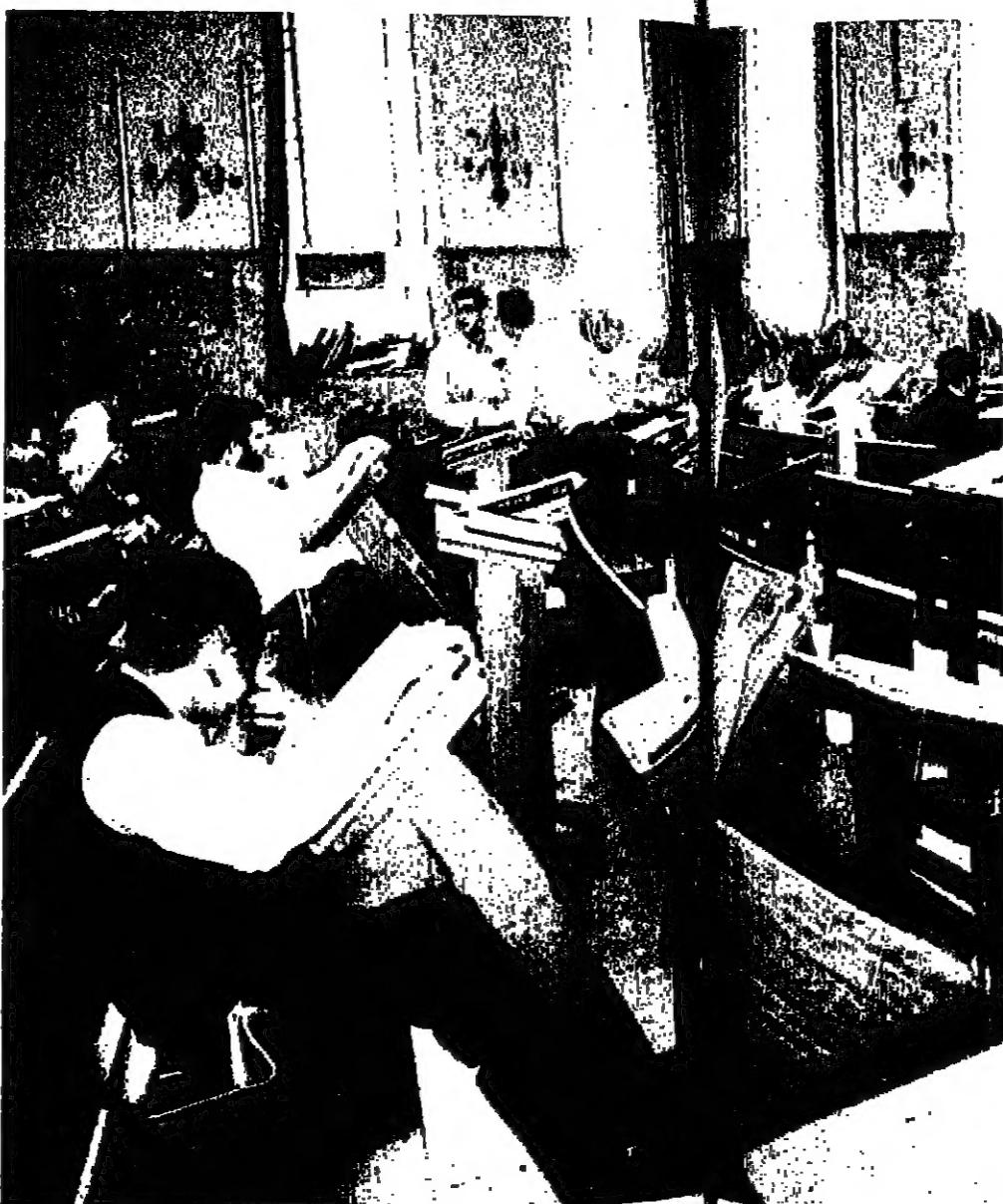
"We have learned to respect each other's views," he says. "It is true that this mutual acceptance did not come about without some painful incidents, but they are a thing of the past."

The special character of Bnei Brak today is set not by the community leaders but by the 400 synagogues and yeshivot scattered over the town. All communities are represented on Bnei Brak's religious map. The non-Ashkenazim account for almost 40 per cent of the population, with the *Bavlim* (as the immigrants from Iraq are generally called) the biggest group in that category. But there are also congregations from Yemen, Egypt, Tunisia, Algeria and Morocco. The Persian Meshed community has a beautiful synagogue, painted light blue on the outside, which is hidden from the main



We are reminded of the legend that Bnei Brak was a centre of Torah study as the days of Rabbi Akiba, who set up his school after the destruction of the Temple. The town Bombrac and they established a yeshiva to protect Jaffa. The name was preserved by the Arabic Ibn Ibrah. Land owned by orthodox Jews through a thriving industrial centre, Bnei Brak is best as a seat of Tora study. SRA

Bnerak



able. You cannot go through Bnei Brak without meeting scores of these young men in black caftans and wide-brimmed hats, their *tsitsit* (fringes) dangling from under their shirts. Says Rabbi Leitner, a native of Germany with a spell of Brooklyn experience, "The yeshiva is the university of the Orthodox Jew."

TOWERING over Bnei Brak, physically and morally, are the Ponevez and the Wlitzner yeshivot. Both were established after the Second World War by leading figures in Orthodox Jewry who, having survived the Holocaust, resolved to rekindle the light of religious learning in the Holy Land. They chose Bnei Brak both for its Orthodox traditions and because there were large open spaces available for development. But while Rabbi Haim Melr Hager established a typical Bukovina Hassidic court to preserve the Wlitzner mystic tradition, Rabbi Yosef Shlomo Kahaneman transplanted the spirit and organization of the implacable Litvak logic.

The Wlitzner Estate is dominated by the yeshiva — a spacious building that looks rather like an early Victorian railway station. There are smaller buildings on the hill, housing a Talmud Torah, a kindergarten, offices, small synagogues, dormitories for

(Continued on page 22)



street by the Synagogue of Bnei Brak.

A synagogue for their followers in Bnei Brak. Rabbi Benzion Leitner, of the Or Hachaim (Light of Life) yeshiva, a national institution, says that Bnei Brak is typical of a universal town. Thousands of pupils come on it from all parts of Europe are represented in the shiva, a synagogue, and many come from Ger Hasidim. Though most students live in the dormitories of the bigger synagogues, the impact of their presence on the town is considerable.

The town, built by Bnei Brak, is seen by the Ponevez Yeshiva. The residents of Bnei Brak pay scant regard to traffic in Rehov Rabbi Akiva, as they were still living in the days of the Mishnaic sage. A local tramp takes his siesta on a bench outside the "Great Synagogue." The newspaper is "Hamodia," of course.

Right, top to bottom: Already at the Ponevez Yeshiva, the Mishna will not be far ahead; the residents of Bnei Brak pay scant regard to traffic in Rehov Rabbi Akiva, as they were still living in the days of the Mishnaic sage. A local tramp takes his siesta on a bench outside the "Great Synagogue." The newspaper is "Hamodia," of course. Above right: Mayor Israel Gottlieb, beneath a photograph of the town's founder and first mayor, Rabbi Yitzhak Gerstenkorn. Portrait at left is of Chief Rabbi Kook.

مركز من الأصل

The gates of pain

By MACABEE DEAN

Jerusalem Post Reporter

ALMOST any damage to the human body "hurts" — this is one of the oldest known facts of life; it is also one of the least understood.

The 20th Batsheva Seminar, just ended, dealt with "Pain — Mechanisms and Therapy." It brought together a small group of leading scientists from abroad, and their Israeli colleagues, to discuss the various faces of pain. Sponsored by the Batsheva de Rothschild Foundation for the Advancement of Science in Israel, the two-week meeting opened in Mivtahim, the Histadrut rest-home in Zichron Ya'akov, and continued at the Van Leer Institute in Jerusalem.

The chief organizer was Professor Patrick D. Wall, of University College, London (who is planning to set up a "pain laboratory" at the Hebrew University in Jerusalem in cooperation with local scientists); Prof. Ronald Melzack of McGill University, Canada; Prof. William Noordenbos, of Amsterdam; and Professors John H. Bonica, University of Washington; Kenneth L. Casey, University of Michigan; Harold Merskey, of the

National Hospital, London, and Aldo P. Truuant, of the Pennwalt Corporation, New York. In Israel, they were joined by Professors A. Heller and F. Bergmann, of the Hebrew University-Hadassah Medical School; Drs. E. L. Edelstein and A. Magora, of Hadassah Hospital; Dr. R. Werman, of the Hebrew University; and Mrs. Shulamith Gunders, of Bar-Ilan.

Open argument

Unlike the usual scientific conferences, with their lengthy, highly technical papers and strictly limited question-time, the Batsheva seminars are small, informal affairs. Papers are rarely read, and the lecturer is frequently stopped and asked to clarify points. His theories are openly contested, or the experience of others is thrown into the argument, and the "lecture" becomes a free-for-all discussion.

Care is taken to select subjects which can help Israel's scientific growth, and some of the topics dealt with in the past have included Health Administration, Health Economics, Marine Microbiology, Fast Reactions, Solid State Physics, and Planetary Physics.

Subjects discussed during the recent seminar on pain included the "pleasures of pain" (masochism), as well as "painless childbirth."

As one participant reported: The mother, after she had given birth, informed the doctor who had taught her "painless childbirth" that it indeed had been painless. Later, she told her friends it "hurt like hell."

"Why," she was asked, "did you tell the doctor it was painless?" "Oh," the new mother said, "he was such a pleasant doctor and he believed so deeply in his methods, that I didn't want to cause him any pain."

Nowadays, no discussion of pain would be complete without reference to acupuncture, the ancient Chinese method of relieving pain by sticking needles into the human body at various designated spots. The method soared into the headlines when it was used on newspaperman James Reston to relieve post-appendectomy pain (the operation itself was done in the best western manner with the best western drugs).

Does it really relieve pain? Two divergent opinions were expressed by Prof. Melzack and Prof.

Wall, who are co-authors of the "gate control" theory of pain.

"It does relieve pain — but it's a very painful way of doing it," Prof. Melzack commented (he had abandoned the philosophical discussion and had had the needles stuck into him by a trained practitioner.) "Those needles hurt like mad, especially when they were twisted, or when electric current was passed through them."

But, they do help to relieve pain in other parts of the body (not directly concerned with the actual needles).

How? He had an explanation: the "gate control" theory which, stated simply, says that there are certain "trigger zones" on the body. Insert needles into any one of them, and a message is flashed to the spinal cord, and a message comes back regulating the "opening" or "closing" of a "gate," thus allowing so much pain to be felt, and no more. In addition, a message is flashed from the spinal cord to the brain, and a message sent back, not only reinforcing the original instructions from the spinal cord, but also (and this is most important) sending out messages to other parts of the body, telling them to "close the pain gate."

Used on Kennedy

Thus, needles stuck in one part of the body can relieve pain in another part of the body, seemingly quite unrelated to the site where the needles are inserted.

But, Prof. Melzack notes, "The ancient method of acupuncture was used in the west for years — without anybody realizing that they were using acupuncture." For example, the late President Kennedy's private physician often used to stimulate an empty hypodermic needle to relieve pain; other physicians used to inject saline solutions into the "trigger zones" to stop the pain from "phantom limbs."

"As a matter of fact," he recalls, "when I was a child and had a sore throat, my mother used to put a mustard plaster on my chest — and it helped relieve the pain in my throat. This is the same method as opening or closing the 'pain gate.' The old Jewish habit of using *banks* hot cups — to relieve pain — was another variation of the same practice, he said.

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by Catherine Rosenheimer

Jerusalem Post Fashion Reporter

MASKIT'S new Summer collection, launched last week at Beit Hahnyal at a fund-raising function for the Working Mothers' Association, includes plenty of wearable clothes for any age group from tot to grandmother.

The range of styles followed the established Maskit formula — with some variations. Gaze and Bethlehem embroidered fashions have been geared for summer and include a nice range of sleeveless tops and smocks. Their basis — Arab muslin — has now been dyed in all kinds of bright shades like shocking pink and turquoise to give it a very different look.

Another innovation in the folklore-embroidered fashions is a tie-up between Marie-Therese Cogan who is responsible for embroidery design at Maskit, and fashion designer Tamar Yuvni. They have combined their talents to come up with a bright new look. Bethlehem embroideries take on a surprisingly Victorian appearance in styles like a long dress with smocked and embroidered bodice and puff sleeves. They also appear on the neckline of a square-necked smock top with a plain long skirt to match — all these styles in off-white muslin with bright colours introduced in the embroideries.

Another popular Maskit winter line now converted into a cool summer look, is the short-sleeved, crocheted range. Maskit has an attractive range of caftans to offer

Above: Two examples from Maskit's new range of summer shirts in brightly-coloured fine cottons with Gaza embroideries. Seen here are a butterfly sleeved cross-over style and a peasant-look smock.

Right: Hooded shirt with Moroccan embroidery design by Elona Shimsht in grey, pink, purple and olive green on white. Long simple maxi on far right shows an embroidered print by Nora Frankel in brown on beige textured linen. Both styles designed by Rojy Ben Joseph.

Left: Two Spring styles designed for Maskit by Shoshana Efrat, classical and elegant in mood: off-white linen suit has skirted waistline at back, tie belt at front; button-through chemise is in charcoal grey printed cotton.

Below: From the Maskit children's range: cartoon print puff sleeved dress; pinafore has inverted pleat at centre front of skirt, in diamond and flowerhead print in hot reds and pinks.

patchwork lightweight long skirts instead of the usual wool. A little vest dress in knobby textured beige cotton also makes a useful summer style.

Exclusive prints are generally a strong point of the Maskit summer range. This time there are skeleton leaf designs in khaki or blue on a beige ground, printed on a fine cotton voile, made up into long floating caftans which fasten up the front with a row of elongated ivory buttons and fit well across the bustline.

Here in Israel the Arab caftan look is somewhat old hat. Abroad, however, the caftan "in" is a big way about five years ago, went "out" again, and now the world have decreed it back in favour. Maskit now has an attractive range of caftans to offer

skirt in beige linen, overprinted in a brown hieroglyphic design which forms a pyramid shape following the A-line of the skirt. To top it: a string-coloured macramé waistcoat with amber bead trims, for wearing over a shirt or just over a nicely tanned bare skin.

Dina Horesh, another designer working with Maskit for the first time, shows a clean trim line in a wearable range of sportswear casuals — lots of summer suits with pleated skirts as well as dresses — in various printed cottons.

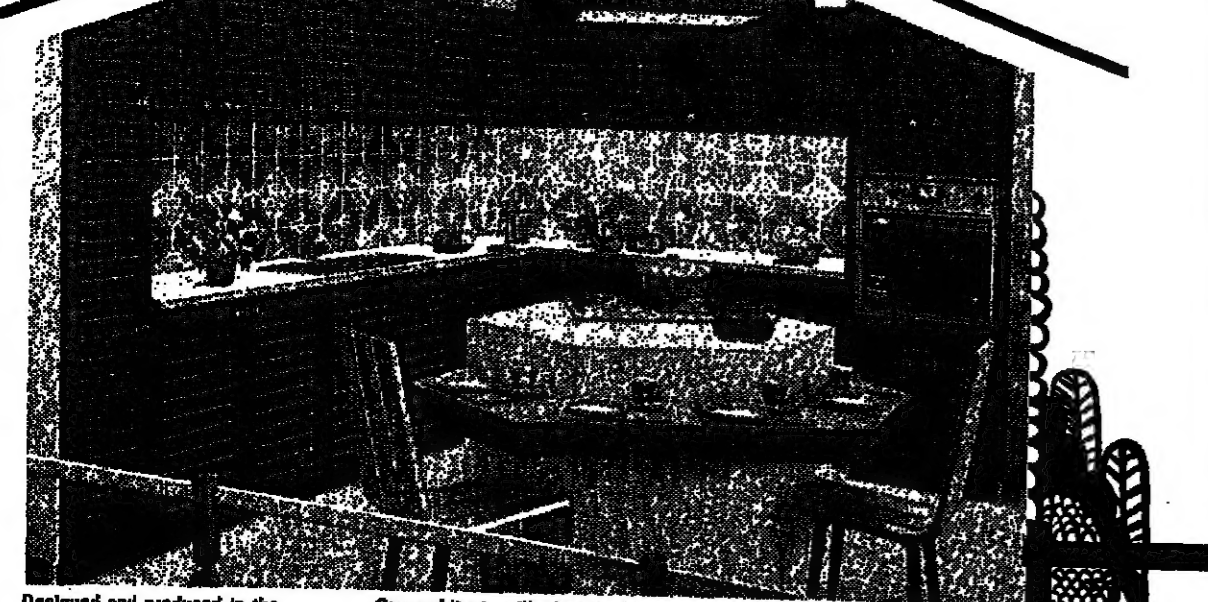
Shoshana Efrat, who has for many years directed Maskit's workshop, has also joined their designing team. She shows lots of very wearable shirt dresses, suits and simple summer dresses in a nice range of sportswear casuals — any age, is a circular-necked dress with short raglan sleeves and with a flared skirt in an olive background plique scattered with brightly coloured daisy heads in orange, purple, pink and blue. A blue tie belt adds the finishing touch.

Finally, for the really young ones, Maskit has a very attractive range of little dresses, skirts and pinafores: two examples are pictured here.



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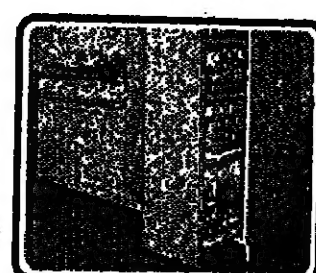
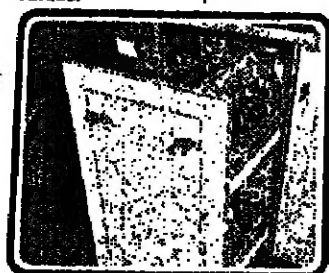
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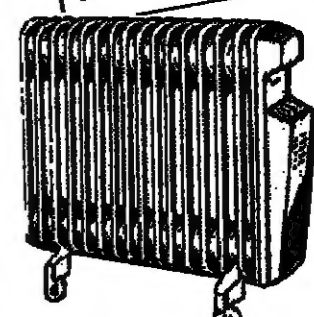
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Marketing with Martha

Where, How and Why not ????

SPRING-cleaning my desk drawers unearthed a number of readers' letters. I am especially intrigued by the new immigrant in Tel Aviv who is waiting to hear if she can drink the water in Israel.

She writes: "Before I left New York, I read many frightening articles in 'Allyon,' 'Woman of Valour,' etc. which urged detergents, potassium permanganate, boiling and decanting drinking and tea-coffee water etc. Now this is getting to be a terrible chore. What is your best judgment on this?"

I can only urge this newcomer to throw caution to the winds and start drinking the water straight from the tap. I doubt that water is any purer in New York City. If she should find herself in a remote West Bank village for any reason, she might do well to stick to bottled beverages, but otherwise I see no reason to boycott the drinking water anywhere in Israel.

Furthermore, I find it hard to believe that literature for prospective immigrants implies that Israel's drinking water is unsafe. I suspect my reader has confused the water issue with the question of washing fruits and vegetables — about which she also asks.

Whenever we have a cholera scare in the area, the Ministry of Health advises the public to wash fresh produce in a disinfectant — such as "Quadrospect" from the pharmacy or ordinary dish-washing detergent. This procedure cannot hurt at any time.

If only to remove the market dirt and the pesticide sprays which farmers use liberally. Of course, you must rinse off the detergents.

As a footnote, let me add that the human system may take a while to adjust to any change in water supply. For this reason, some tourists try to avoid drinking tap-water when they are on the move from place to place. But if you've come here to live, drink the water.

I put the question to the Ministry of Health too. Their reply: "It is all right if you wash the fruit, and wash it again, and brush it and scrub it and soak it." Some kitchen detergent in the water can't hurt, but you should rinse that off well, too.

CARMEL hasn't stopped making wine vinegar, but there were some temporary hitches in production which caused shortages for a while. The winery says the white wine vinegar is already back on the market, and the red will be back soon.

I took the same opportunity to inquire about grape juice. If the market is somewhat short of supply right now, I was told, it is because the very religious have bought up large stocks of last summer's production, to guard against buying grape juice from the Shmitta (Sabbatical) Year's crop. Grape juice can be bottled only once a year, during the six-week harvest time, I was told. Most bottled grape juice in Israel is white, though very limited amounts of purple grape juice are also produced by Carmel under the label "Tirosh Adom." The next batches will be made only in autumn.

Why no chocolate chips?

CHOCOLATE chips — pea-sized pieces of chocolate which Americans use in certain cookies — are not manufactured here. The Strauss Dairy, which makes a Chocolate Chip Ice Cream, either makes its own chips or orders them from a factory to its own specifications. Packaged chocolate chip cookies are now available.

An Elite company information officer said the closest product the firm makes is chocolate sprinkles — which is not the same thing at all. The only answer for American-style cooks is to do what they have been doing all along — cutting up chocolate bars into little pieces. It is really not so hard.

There is also no unsweetened baking chocolate in Israel. The has some sugar in it, perhaps a little less than in ordinary bitter-sweet chocolate. Recipes calling for unsweetened chocolate must be adapted according to taste, by trial and error.

Elite, by the way, was most polite about my inquiries and thanked me for the suggestions for possible future products.

Where in Tel Aviv is there a butcher shop that sells pickled corned beef, or where we can buy corned beef and the butcher will pickle it? I am not talking about smoked corned beef.

I have occasionally seen pickled corned beef in Supersol and Supermarket meat counters in Tel Aviv, but not on a regular basis. Nor do I know off-hand of any butcher who regularly does this as a customer service.

I see that the letter-writer is a man. If he has culinary talents, or some woman to cook for him, let me suggest that it is not very difficult to pickle beef. My mother-in-law, who does it very well, gives these instructions.

Buy salt-peter (potassium nitrate) in any pharmacy — my pharmacy advises 10 grams per kilo of beef. Put the rinsed, uncooked beef (usually broast) in a porcelain, glass or enamel dish — not metal. Rub in the salt-peter and some salt, add fresh cloves, peppercorns and bay leaves. Cover the dish tightly and refrigerate for about two weeks, turning the meat every three or four days. When pickled, boil meat in water until tender.

What can I use to remove discoloration from the toilet bowl? What is chlorine bleach called here? Under what brand name is ammonia marketed? How can I remove the dull film from aluminum cooking utensils, and in particular, the thick grey deposit inside the kettles?

For toilet bowls, you can buy undiluted humzat melach (hydrochloric acid) in the pharmacy. Or you can buy a commercial, diluted form called "Humtza" in bottles in grocery or cleaning supply shops.

Chlorine bleach is commonly called "Economia," and it is sold under a number of brand-names including various spellings of "Economia" and as "Malbin" (the proper Hebrew word for bleach). Ammonia is marketed as "Ammonit" and perhaps other brand-names.

Houseware shops sell a material which will remove the deposit from kettles, provided it has not been allowed to build up too long. Just ask for something to clean the "kum-kum." If the film is not too deep, boiling a kettle or pot with vinegar and water will do the job. Mrs. Hava Eylon at the Consumers Association who advised me on these questions, said that cooking tomato soup is a good way to clean the inside of an aluminium pot!

Why is Haifa discriminated against by Tnuva in the sale of its "Rivion" buttermilk? Tnuva has no intention of "discriminating" against Haifa and the North, but says it has to introduce Rivion gradually because of the new machinery required. So far, only the Jerusalem Dairy makes Rivion, and it is sold mainly in the Jerusalem and Tel Aviv areas. As summer approaches, buttermilk will become available in Haifa too, Tnuva promises.

Another reader asked me why buttermilk is "so outrageously expensive." At 72 akorot per half-litre — twice as much as the subsidised plain milk — buttermilk is not so outrageous, in my opinion. Part of the extra cost, however, Tnuva concedes, comes from the present double-packaging all my adult life, when to my



It's also fit to drink.

ing; Rivion is in a polythene bag and a waxed-paper carton. The dairy wants to put it in a paper carton alone (without the bag), and hopes to have the equipment to do so within two to three months. There is no promise that this will bring down the retail price, however.

Also for Tnuva: Is dry-curd cottage cheese still obtainable? What about skim milk hard cheeses? And "non-instant skim milk powder"? What happened to Tnuva's "Atzmon" (Bel Pasca-type cheese) and "Snir" (Baby Bel-Pasca)?

Tnuva replies: Only the "fat" cottage cheese is being made today; there was insufficient demand for the dry-curd type. (Tnuva makes 99 per cent of the country's cottage cheese, by its figures.) The dairy does not make skim-milk cheeses, but recommends its "Gibboa," a half-fat Edam-type. Tnuva today does not make powdered milk. It is in the "planning stage" — but this could mean anything "from three months to three years." I was told. There is a shortage of "Snir" cheese at the moment, because of machinery trouble, but "Atzmon" is available. I was informed. The normal winter shortage of Kashkaval-type cheese ("Glad") ended at Passover; Kashkaval is made from sheep's milk, not available in winter.

Tnuva points out its newest cheese, "Herman," a Brinza-style salty white cheese, sold in 250-gram packages. The Jerusalem Dairy is making it, but it is to be distributed country wide.

Is there a farina that is not pulverised? Non-pulverised farina is the semolina ("solet") sold with the corn-meal, dry legumes and such in see-through polythene bags. Unfortunately, most of these bags are not marked with the contents' name in any language, and you have to identify the product by its appearance.

I was about to light the Shabbat lights, as I have done all my adult life, when to my



It's also fit to drink.

horror I found that one of last two candles I had wickless. Also, I find it possible to get size 10 shoes in supermarkets, or anywhere around here (the latter from Tivon). Your help on these matters would be much appreciated.

With the best of good wishes, occasional wickless candles occur. I suggest not buying candles in an emergency. I saw a half in an emergency. I saw a Siza 8 candles and have trouble finding them. The problem seems to be with your supermarket or grocery.

Sometime ago you wrote about home freezers and buying sale supplies of meat and other products. I should be grateful for a few addresses.

In Tel Aviv, frozen chicken livers, turkey rolls, a few other items can be chased wholesale from the Poultry Warehouse (HaTnuva Pofot) in the market next to the Ma'ariv building on HaHashmonaim. You can telephone 2600. Check prices and availability of products on any particular day. Cash payment is expected, cheques, and there is no delivery service. It is really worth only if you can come by.

Why can't a container of sour cream be resealed (Suppose one doesn't feel eating a whole container)?

The easiest way to re-seal plastic cup of sour cream is to use a piece of aluminium foil and put it over the top. This approximates the original aluminium cap which cannot be put back on satisfactorily.

We like malted milk shakes. I have not been able to find a necessary malt.

This one stumps me. I would appreciate help from reader with an answer.

MARTHA

SHIPSHAPE FOR PESSAH

It is hard to decide whether the busy of cleaning connected with the festival is a good thing or not. I would use to devote my own activities which I have become slower, even to the advancing of my contribution to the cleaning orgy is to seat myself in front of a cupboard and take everything out, and look at it and decided I can stay for another year, I back in the same place.

Very conservative by nature, having gone through this cleaning ritual, my conscience tells me I can join the mountain of other housewives about the work when everyone is on holiday.

Haifa, town of meticulous cleaners, is not a place to pop in anywhere. Precisely in those which need it least, the house, capped and scrubbed, and mopping and polishing, to make them fit to be considered the contemplative nature at this season unready and anti-social.

I am convinced, in spite of the contrary, that I have an unusual passion for cleaning and redistributing and a deep suspicion of anyone who gets their kicks out of cleaning.

I'm just going to get busy, an otherwise kind of a joke with a manic in her eye. "I've been getting at it for months," my daughter and I share a talent, inherited from the side, for creating order out of chaos — the domestic kind. We have not yet tried hands at anything on a scale. It seems therefore to blame her because her books precisely the same as the market when she transferred all her things from one side to the other. I did before she started.

The only one of us who tackled this job with positive joy is my son. We rely upon him for strong-arm stuff like taking carpets and shifting the place. His next to get everything down in the middle of the floor covered with old sheets and

chicken livers, turkey rolls, a few other items can be chased wholesale from the Poultry Warehouse (HaTnuva Pofot) in the market next to the Ma'ariv building on HaHashmonaim. You can telephone 2600. Check prices and availability of products on any particular day. Cash payment is expected, cheques, and there is no delivery service. It is really worth only if you can come by.

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MARTHA

LIFE IN GALILEE By Hadassah Bat Haim

dismantled the cooker and is boiling it in soda on top of the camping stove set up for this purpose in the sitting-room. Beds and chairs are lightly tossed out of windows and we all shush about barefoot in six inches of soapy water.

Taps and spigots are turned off so tightly that no one can open them. Windows gleam and tiles shine. It is impossible to find anything for weeks after he has

left but the house is as spruce as the deck of a ship. Naval training is a great asset.

In fact, during his service, when he came on long leaves between voyages, I often used to contemplate joining the Navy myself. Of course this kind of crash programme does not have to wait until Passover. Sailors, even reserves, can undertake their seder making whenever the opportunity arises.

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BNEI BRAK

(Continued from page 17)

students, and apartments for the staff and their families. But the Wiznitzer are enterprising: they have built a three-star hotel for their many adherents coming from abroad, and they are developing a large-scale housing estate.

Since the Rebbe died last year, the Wiznitzer tradition has been divided between his two sons, one living in Bnei Brak and the other in New York. By pure chance, we happened to see one of them when he came to bless a Bar Mitzva boy. A grave-looking old man with thick eyebrows and a graying beard, he was ushered rather home, into the synagogue by a host of Hassidim.

"This is our tradition," said his secretary, Rabbi Menahem Eliezer Moses. A rebbe is a symbol, a mentor, a holy person whose virtue overflows onto members of his flock. "We do not want a change. The old ways are good enough for us." Rabbi Moses is a native of Jerusalem, and it was his father who wanted him to grow up in the Wiznitzer tradition. The tradition of the Lithuanian *mitnagdim* spurns the adulation of a human mediator between the Almighty and man. The holy texts are there for all to study.

"In the Lithuanian tradition of learning, you explore the text for all its logical implications until you arrive at a crystal-clear understanding of the issue," says Rabbi Moshe Ben-Porat, who began his Talmudic studies in the original Ponevez Yeshiva in Lithuania and now serves as a secretary in the Bnei Brak establishment.

14½-hour day

Studies are continuous from eight in the morning until 10.30 at night, interrupted by meals and a 90-minute lecture by the principal or his deputy at mid-day, and a short address on morality in the evening. Two students form a team, sharing a book and trying to answer each other's queries. There are over 100 such teams in the room.

The 30,000-volume library contains none of the works on Talmudic law by university professors: "They simply do not interest us." Is there a connection between the modern world and the yeshiva?

"We try to preserve our pupils from outside influences," says Rabbi Ben-Porat. "The application of the Law to everyday life is none of our concern."

The Ponevez edifice spreads over the hilltop. Just below the yeshiva proper, a large elaborate structure is nearing completion. It will serve as a memorial hall for the Lithuanian Jewry lost in the Holocaust.

* * *

PUPILS flock to the yeshivot from all parts of Israel and many come from the United States. Usually, they are the sons of Orthodox parents. We asked whether by any chance a young man born in a kibbutz has ever wandered in here to study the Law. No, nothing as miraculous as that.

If the Kahanemans and Hagers exert themselves to maintain the covenant between the chosen people and God by the scrupulous maintenance of inherited forms, a man like Moshe Pardo seeks in tradition the mainstay on which Jewish survival depends. Rabbi Pardo is not a rabbi,

strictly speaking. He was a prosperous merchant in his native Isfahan and had a big business in Tel Aviv — until 20 years ago, when he answered an appeal from Hazon-Ish, the grand old man of Bnei Brak orthodoxy, who urged: "Save the children from the influence of the streets."

It did not matter to Mr. Pardo that Hazon-Ish was an Ashkenazi while he himself was a scion of an old Sephardi family.

"Give the Sephardi a proper education, and he will be as good as any Ashkenazi," says Moshe Pardo. "But first we must educate the girls. The Jewish people lives on because of the Jew-

Starting young at the Wiznitzer.

ish mother. Let the girl understand her responsibility, before the influence of the street takes hold of her." The first class of girls to receive tuition under the patronage of the *Or Hachaim* group which gathered around Mr. Pardo and his friend Rabbi Hillel numbered 22. Today, the *Or Hachaim* campus has facilities for nearly 1,500 pupils, who receive secondary and vocational education for a nominal fee.

"We try to pick girls from needy families from all over the country. We have a girl from Hebron too. When they graduate they be-

come teachers, or cooks, or seamstresses. But above all, they know what it means to be Jewish."

Or Hachaim has the only auditorium in Bnei Brak and is used for the theatrical activities of the students. But there are no cinema performances. Indeed there is no movie house in the whole of Bnei Brak.

One does not have to know why Bnei Brak was established to feel that it differs from any other town in Israel. One can see it in the number of bearded men in black caftans, the women with

the head coverings typical of Orthodox — and, perhaps, of young mothers in complete regard of the traffic. What one may think of religious establishment, or even of a sect — one must admit that Bnei Brak is the home of people who do not regard the fact of being Jewish as a mere badge of honor, but as a responsibility, and an obligation to themselves and future generations.

What electronic music is all about

music

by yohanan boehm

DO not often devote this column to the literature of music, but two books that have come my way seem entirely worth recommendation: *The Liberation of Sound*, by Herbert Russcol; Prentice Hall, 1972 \$15 pp. \$10.

Contemporary British Music by Ronald Roth, Macdonald, London, 1972 463 pp. \$8.95.

One does not "like" electronic music — it evokes interest, stimulates, provokes rejection, induces, at best, curiosity or disbelief, at worst, horror and unwillingness to grant it the right of existence. However the attitude, one cannot condemn out of hand a completely new approach, and cannot fully appraise pioneering efforts, hesitating or in experiments. Nor can one fully separate the life-giving from the worthless chaff, the charlatan from the serious player and inventor.

Herbert Russcol, a former French-horn player with the Pittsburgh Orchestra and the Israel Philharmonic, now a citizen of Israel, has produced a book which covers all that is known of electronic music and gives a intelligent elaboration of all that is involved. This is an valuable work for anybody who wants to learn about this fascinating subject. Himself obviously familiar with the new medium, he does not lose his balance in blind enthusiasm; he acts more as a patient teacher of recalcitrant listeners than as a prophet expounding a new message to an unbelieving world.

Russcol has succeeded in making this book a lively source of mental and knowledge. This is a technical work shrouded in intelligible terms which repel the uninitiated reader; its pages are filled with events, discussions, pictures, explanations. Instead of a boring narration, it is like a symposium with live participants.

Prof. Jacques Barzun contributes a 25-page introduction; composers and scientists are widely quoted; and there are three extensive essays — on the Cologne School, on computers and music, and on composers and computer music — by eminent experts in their respective fields. Reviews of the language of electronic music and the history of electronic terms are most useful to interested readers, as will the discography and the bibliography.

Russcol's approach is to prove the inevitability of electronic music — and of composers — and their contributions to the diffusion

puter — music. Historical fore-runners — Ferruccio Busoni and his "Sketch for a New Aesthetic of Music" (1907); Edgar Varese's fight for recognition in the 'twenties; technical and scientific inventions; improvements and applications over the last 70 years — all these are described in an easy-going manner, interspersed with long quotations making for good reading. Short biographical sketches, larded with personal comments, present the lives and struggles of all the important men in the field: after listing the



HERBERT RUSSCOL

(read decaying) of classical music, the author brings us up to Messiaen and our own time.

The American experimental tradition is accorded a review from Charles Ives to Harry Partch and Chou Wen-Chung. Then, the search is on for the New Music. It was the tape recorder that provided the tool for the development of electronic music, after *musique concrete* in Paris had given the experimenters their chance. Stockhausen and the Cologne Studio get their place, and then, the American scene is again in the news. Monographs of Launing, Ussachewsky, Babbitt, John Cage, Karlis Brown, Morton Subotnik lead to Yannis Xenakis, who came to music via technology — he was once an assistant to Leo Corbissier — and Luciano Berio.

The last chapter deals with computer music, and it is comforting to read that it is not envisaged that the computer will be able to compose on its own without the human brain.

Whatever the reader's attitude to music, this book will help him to widen his horizons in a most instructive and knowledgeable way. Even if he is not converted to the music of the future (sharing the opinion of this reviewer), it is good to know all about it, and Herbert Russcol's book is, as far as I know, the best introduction to and elaboration of the subject.

Sounds from Britain

THIS other book under review deals exclusively with British composers of the contemporary scene, as the second part of a series of three volumes. The earlier volume dealt with contemporary music of broader lines, covering Western Music since 1900 in general.

The subject is presented in the form of biographies of some 10 composers of greater or lesser importance, leading up to electronic music and the avant-garde represented by British music.

For people outside the British Isles, the book seems to include a lot of material not immediately necessary for a better understanding of the scene; but the assembled biographies will serve as a valuable appendix to the exist-

ing dictionaries, which are mostly out of date as far as contemporary music and musicians are concerned. An analysis of the amount of contemporary British music performed in an orchestral season makes interesting reading. A classified select bibliography will again assist the student if the subject desires more detailed information. A very specialized but most instructive book.

After all this preoccupation with non-music, non-sound, non-form, non-art and other nihilistic "nons" one turns gratefully to a book which I recommend to my readers as an antidote, to help them recover belief in mankind and its ability to go on creating artistic values: Alfred Einstein's *Greatness in Music*. My copy was published by the Ox-

ford University Press in 1941, but I hope the book is still obtainable. Despite its "antiquated" date, the book is so full of humanistic thought and knowledge (a parallel to Jacob Burckhardt's "Observations of World History"), that it is likely to restore a balance upset by the look into the "music of the future."

OUR table-tennis players have returned prematurely from Sarajevo, but our Israel Chamber Ensemble continues its tour as planned. After concerts in

Germany, which evoked high praise in the press, the ensemble played in Holland. Reporting on its appearance there, our Netherlands correspondent, Honrietta Boas quotes Lex van Delden, who wrote, in "Het Parool," about the "team of formidable musicians who all produce an unparalleled, warm-blooded sonority... ranging from an intimate warmth to a jubilant fervour... Bartini insisted on natural, breathing movements which allowed a completely liberating music-making... overpowering, easy virtuosity." Several critics expressed the hope that the Israel Chamber Ensemble would be heard in Holland again, soon, perhaps within the framework of the annual Netherlands Festival in the summer.

THE Tel Aviv Association of Friends of the Israel Philharmonic Orchestra was launched at a gala cocktail party last month where for IL300 (minimum) one could become a member. According to reports, some of the guests raised their contributions to IL1,000. The aim: not only to aid the orchestra financially, but also to create a closer relationship between the musicians and their public. Members will be invited to attend rehearsals; a quarterly newsletter will be published; and numerous social activities are planned, including club facilities at the IPO Guest House, and get-togethers with IPO musicians and guest artists.

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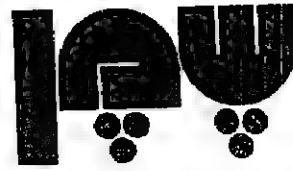
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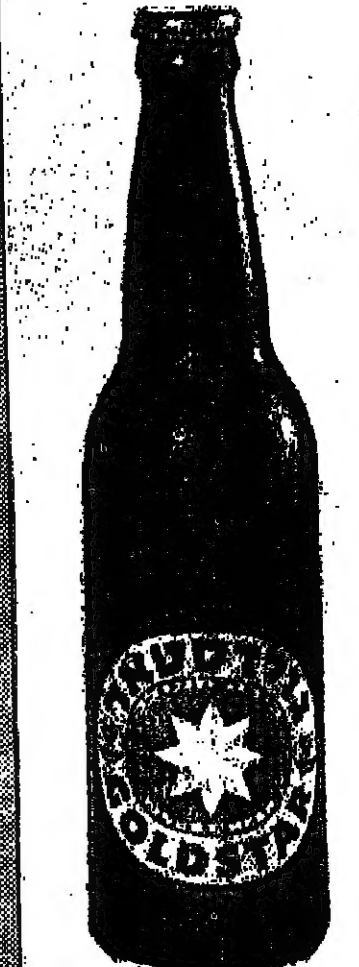
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Pessah in uniform

MORE than 3,000 years after it all happened, the Israeli Army still mobilizes special units for Exodus Night, the 14th of Nissan, as it has been doing every year for the past 24 years (25 years ago it was too busy fighting and the arrangements, if any, were left to the initiative of local commanders).

The special units mobilized for the event are, of course, all Army Chaplaincy units, including its reservists and hundreds of yeshiva students.

"Operation Passover" (Army Programme, Saturday 2105) gave us a thumbnail sketch of what must after all have been a major exercise in logistics, ensuring that all the leaven in the camps is properly disposed of, not to mention the purifying (by immersion, scalding, etc.) of all the utensils, the provision of all the wherewithal, and last but not certainly not least, the arrangement of the Seder.

The more leisurely ceremonies held in large army camps and bases, posed one kind of problem, borderline and special units quite another.

Moshe Iahon, editor of the programme took us, for example, to the paratroop unit which had recently carried out the Beirut raid and where a chorus, predominantly basses, was busily rehearsing the medieval Hagada texts. Rabbi Yoel, the unit's chaplain, revealed that his unit would

be observing a special kind of Seder in view of its permanent state of preparedness. The youngsters, for instance, would not be able to indulge in the traditional four cups of wine — enough to render this and other "later" units *hors de combat*.

The army chaplaincy had prepared special Seder kits for other such units, including abridged versions of the Hagada for "isolated units or individuals." Quite a number of soldiers would, it emerged, be spending Seder night somewhere out in the dark on their own.

Moshe Iahon couldn't help popping a few "Beirut questions." Had any of the soldiers approached the rabbi? Indeed, they had, the chaplain revealed. He had personally accompanied the unit.

"A good many of them asked me to pray for them. They were all looking for some encouragement. Some added, for spiritual support. This was the moment of truth and I could see that their faith remained unshaken. I hope I was able to contribute to their morale, said Rabbi Yoel."

Why haven't we yet found a way of observing our newly regained independence — or for that matter — of commemorating the holocaust as we observe Passover or the Ninth of Av? The question was posed by Moshe Nathani, interviewed by

Haim Guri in another Army Programme success, "Album of the Anonymous Ones" (Sunday, 1805).

Moshe Nathani, a teacher turned soldier (one of the first to join the "Buffs" in 1940), rose from the ranks to become a captain in the British Army. He was to be one of the first sent by the Haganah on a fact-finding mission to the survivors of the death camps in Europe.

"They did not wait for us to give them a helping hand. By the time we arrived at Bergen-Belsen, the survivors already accommodated in the more comfortable buildings of what had been the quarters of their former SS guards, had put up blue and white streamers denouncing — in English, Hebrew and Yiddish — the anti-immigration policy of the British Government."

Mr. Nathani's many poignant memories included that of the little girl who recited Bialik's *Ha-Asif* ("To the Bird") in his honour. He was to meet that girl again a short time later in Palestine, when she dismounted from a bus as a Youth Aliyah ward destined to become his pupil.

Now occupied with the education of needy children, Mr. Nathani ended with an outspoken warning against letting the gap between the privileged and under-

privileged youth groups become even wider than it is today. He did not believe it had its origin in any particular ethnic group; he saw it rather as a social problem per se, equally applicable to all sectors.

THIS Saturday's "Weekly Diary" (First Programme, 1005), like most of the earlier editions I can remember, was a first class roundup of the main events of the past week, beginning at the U.N. with the vituperations of the Lebanese delegates against Israel ("the real sponsor and source of organized terrorism in the Middle East") and continuing from there to the Beirut operation.

I would like to voice my personal disagreement with Aluf (Res.) Matityahu Peled who, interviewed along with Aluf (Res.) Haim Herzog, commented on expressions of sympathy at the death of the three Arab terrorist leaders as expressed openly in the West Bank and in obituary notices in West Bank Arab Journals. In a comparison with the pre-State period, Mr. Peled remarked that while he personally disagreed with the policies of the Jewish extremists he had regretted the loss of every Jewish life, including those of dissident group members. What I object to is the too facile evaluation of the West Bank's expressions of sympathy

which, to my mind, should be regarded as an identification rather than a mere human expression of grief at the loss of human lives.

Histadrut Secretary-General, hunk Ben-Aharon was alluding to "glowing embers" of the Labour Party's big camp areas in a brilliant line-up, Shidurel Yisrael were treated to a "Who's Who" of economic cooperation for a possible merger) with the shape of the so-called map.

Ministers Alon, Elan, Bar-Lev and Gvati (and Mr. Ben-Aharon) were in favour of territorial concessions rather than integrating million Arabs as citizens of the State of Israel. Transport Minister Shimon Peres had a promise solution offering a interim measure of autonomy. Ben-Aharon was the only one to advocate a concessions peace line.

For all those who like news and commentaries on a platter — in the news, the beaches or still better, their beds — the Weekly's particular edition was edited by Gad Gazit.

TEKOAH SPEAKS FOR ALL OF US

Moshe Dayan on Beirut, the foiling of the terrorists in Cyprus, and the great Mapai debate. If I may venture to give some advice to Minister without Portfolio Israel Galili, he should always wear spectacles when he appears on television. Without them, he has that hyperthyroid, mad scientist look I have mentioned before; with them he seems just like other mortals.

The discussion ended as it should have, with Golda explaining the situation exactly as it is in that clear, irrefutable way of hers — she stands alone in her ability to outline our convictions to us. I hate to think what will happen if she gives the wrong answer in a few weeks' time.

After the news we had a first-rate thriller, "The Name of the Game," which is always good, and fills me as a journalist with personal pride, since Mr. Howard is treated with the respect we deserve but all too seldom get in Israel. This time he was teaching the East Germans that they can't fool around with an American clear with impunity. It was not clear why the charming young lady became a traitor, but I guessed it all along because she looked so virtuous there had to be something wrong with her.

Finally we had one of the best Israeli entertainments we have had for years, "The Good, the Bad, and the Girl." This was excellent in conception and perfect in execution. The production and direction went like clockwork, and gave us as slick a show as the heart could desire. Josie Katz, Israel Gurion and Benny Andurak all deserve top marks for some delicious foolery, as do the child, the boxer and the dark lady in the audience — in fact, everybody deserves a bouquet.

It was all done with so light and ease a hand that it re-established my belief in Israelis' ability to be funny. I must admit

that I sympathized with punchline — "How good it before films became an art, we could enjoy them" — and excerpts from great films of past were expensively shot of evening with any one of Eddie Cantor in "The Kid in Spain" or "Roman Scandal." Was so devoted a Zionist the less we can do for his memory is to show his films to young generation of Jews.

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WO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

Across

1. Perceive by touch (4)
2. Bread (4)
3. Faded look (4)
4. Alcoholic drink (4)
5. Female relatives (4)
6. Carried out (2)
7. In want (5)
8. Widespread (4)
9. Molestation (4)
10. Continuously angry (4)
11. Christmas (4)
12. Transgression (4)
13. More recently (4)
14. More aged (5)
15. Strew (6)
16. A fine (4)
17. Observe (3)
18. Thin (4)
19. Feels badly (4)
20. Profound (4)
21. Seed (3)

Down

1. Faded look (4)
2. Bread (4)
3. Faded look (4)
4. Alcoholic drink (4)
5. Female relatives (4)
6. Carried out (2)
7. In want (5)
8. Widespread (4)
9. Molestation (4)
10. Continuously angry (4)
11. Christmas (4)
12. Transgression (4)
13. More recently (4)
14. More aged (5)
15. Strew (6)
16. A fine (4)
17. Observe (3)
18. Thin (4)
19. Feels badly (4)
20. Profound (4)
21. Seed (3)

CRYPTIC PUZZLE

Across

1. To be, or not to be, that is the question (4)
2. A little (4)
3. A little (4)
4. A little (4)
5. A little (4)
6. A little (4)
7. A little (4)
8. A little (4)
9. A little (4)
10. A little (4)
11. A little (4)
12. A little (4)
13. A little (4)
14. A little (4)
15. A little (4)
16. A little (4)
17. A little (4)
18. A little (4)
19. A little (4)
20. A little (4)
21. A little (4)

Down

1. To be, or not to be, that is the question (4)
2. A little (4)
3. A little (4)
4. A little (4)
5. A little (4)
6. A little (4)
7. A little (4)
8. A little (4)
9. A little (4)
10. A little (4)
11. A little (4)
12. A little (4)
13. A little (4)
14. A little (4)
15. A little (4)
16. A little (4)
17. A little (4)
18. A little (4)
19. A little (4)
20. A little (4)
21. A little (4)

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

EASY PUZZLE

Across

1. Perceive by touch (4) — Tact
2. Bread (4) — Crust
3. Faded look (4) — Dull
4. Alcoholic drink (4) — Whisky
5. Female relatives (4) — Sisters
6. Carried out (2) — Out
7. In want (5) — Want
8. Widespread (4) — Rampant
9. Molestation (4) — Abuse
10. Continuously angry (4) — Furious
11. Christmas (4) — Xmas
12. Transgression (4) — Sin
13. More recently (4) — Lately
14. More aged (5) — Aged
15. Strew (6) — Scatter
16. A fine (4) — Fine
17. Observe (3) — See
18. Thin (4) — Thin
19. Feels badly (4) — Miserable
20. Profound (4) — Deep
21. Seed (3) — Seed

CRYPTIC PUZZLE

Across

1. To be, or not to be, that is the question (4) — Hamlet
2. A little (4) — A little
3. A little (4) — A little
4. A little (4) — A little
5. A little (4) — A little
6. A little (4) — A little
7. A little (4) — A little
8. A little (4) — A little
9. A little (4) — A little
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13. A little (4) — A little
14. A little (4) — A little
15. A little (4) — A little
16. A little (4) — A little
17. A little (4) — A little
18. A little (4) — A little
19. A little (4) — A little
20. A little (4) — A little
21. A little (4) — A little

DOWN

1. To be, or not to be, that is the question (4) — Hamlet
2. A little (4) — A little
3. A little (4) — A little
4. A little (4) — A little
5. A little (4) — A little
6. A little (4) — A little
7. A little (4) — A little
8. A little (4) — A little
9. A little (4) — A little
10. A little (4) — A little
11. A little (4) — A little
12. A little (4) — A little
13. A little (4) — A little
14. A little (4) — A little
15. A little (4) — A little
16. A little (4) — A little
17. A little (4) — A little
18. A little (4) — A little
19. A little (4) — A little
20. A little (4) — A little
21. A little (4) — A little



This week's drama (or farce) at the U.N. Showing Yosef Tekoah, and Sir Colin Crowe.

THE rather tantalizing snippets of the Security Council debate, heard on Israel and Jordan television, convinced me once more that Joe Tekoah is a marvelous, a latter-day Solomon. Every word he says is cogent, logical and wise, and he completely convinces me. I get a particular thrill from hearing him tell the U.S.S.R. where to get off. Why the Arabs don't take his advice and start talks with Israel is beyond my comprehension.

By contrast, I found the Egyptian Foreign Minister, Mohammed Hassan al-Zayyat, irrational and unconvincing: he would never get me to vote for anything he suggests. I felt rather sorry for Lebanese Ambassador Edouard Ghorra, trying to prove that he loves Jews and terrorists just the same.

The one who really got my goat was Sir Colin Crowe, a reminder that when an Englishman is clever, like Churchill, Orde Wingate and Josiah Wedgwood, he really sees the light, but when he isn't... Sir Colin believes that Israelis should submit serenely to minor incidents like the Lod and Munich massacres, caused by excessive but understandable enthusiasm on the part of the unfortunate guerrillas.

Joe spoke for all of us when he said that he would not endorse this British plan for our future, a revival of one which we thought they had abandoned 25 years ago. It is little wonder

that the Jordanian announcer, despite his determined efforts to be objective, smirked happily when reporting the latest British contribution to Middle East non-thinking.

THAT happy Jordanian smirk waned and withered like flowers in a sudden frost when a Jordanian panel interviewed Alfred Lilienthal, on a discussion programme I caught while waiting for my Saturday night film. Believing that he was the apostle of the violently pro-Arab Council of Jerusalem, members of the panel obviously expected to exchange some mutually congratulatory words, plus a few nasty remarks about Israel and Zionism. To their obvious astonishment, Lilienthal denounced the Council, explained that it was split wide open and that he had left it with revulsion back in 1955, that everyone in the U.S. was pro-Israel bar 0.001 per cent, and that it was all the fault of the Arabs themselves for not uniting. He told them that he had come to them in a dark moment to explain to them who the true enemy is — Arab disunity.

When he was not berating them for their sins, Lilienthal was trying to sell them some obscure publication which he edits, of which they had obviously never heard and had no intention of buying. Although they retained their Arab courtesy to the guest until the end — an Israeli

panel would have been yelling the house down in comparable circumstances — their faces set in the dogged lines of a determined non-buyer defying a salesman of an encyclopedia on the installment plan. Strangely enough while they were getting so dejected, I was smiling happily.

Once, when I was in San Francisco many years ago, I was told by the Zionists there that the Council was a formidable force with which we had to reckon. It was great to hear from so well-informed a source as Lilienthal that they have virtually collapsed since the Six Day War, and that Zionist propaganda has been so strong and effective, and Arab counter-propaganda so weak, that the average American believes one must be either pro-Israel or pro-Filist. This proposition is certainly correct, but it is comforting to learn that almost all Americans have got the message. So many brickbats are thrown at our information services abroad, and we hear such dark warnings about the miraculous impact of Arab propaganda, disguised as students or oil-rich sheikhs, that we needed reassurance from so unimpeachable a source.

Last Friday night we were given an ideal evening's programme by Israel Television, and I trust that they will take this as their model for every night. It began with an excellent News Magazine, covering Professor Kahar, as President-Elect,

that I sympathized with punchline — "How good it before films became an art, we could enjoy them" — and excerpts from great films of past were expensively shot of evening with any one of Eddie Cantor in "The Kid in Spain" or "Roman Scandal." Was so devoted a Zionist the less we can do for his memory is to show his films to young generation of Jews.

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TV TV TV TV

gramme Announcements. 7.30 News and daily events.

TUESDAY
6.30 News. 6.52 Service Programme. 6.52 Story. 6.52 Sport. 6.15 This Week. Tuesday. 6.55 Film — "Belle de Nuit" — directed by Rene Clair, with Gerard Philipe, Marina Gaxiola and Gina Lollobrigida. 11.00 News. ARABIC: 6.00 News Headlines. 6.30 Film. 7.45 News.

WEDNESDAY
6.30 News. 6.52 Cartoons. 6.00 In the Know. 6.05 Musicians. 6.00 Klm. 6.30 Mahat. 6.00 La Beauté du Diable — Film with Gerard Philipe, Mable Simon, Simon Valera. 6.30 News. ARABIC: 6.30 News Headlines. 6.32 World War I (part 4). 7.05 Poetry. 1.05 This is Israel. 1.00 News and daily events.

THURSDAY
6.30 News. 6.52 Cinema. 5.40 Bakarti. 6.00 Sports. Match of the Week. 6.30 Mahat. 6.50 Hawaii Five-O. 10.10 News. ARABIC: 6.30 News Headlines. 6.32 On Gang. 6.47 have a question. 7.30 News and daily events.

FRIDAY
6.30 The Partridge Family. 6.45 Erev Shabbat Programme. 6.00 Festival Song. 6.10 Weekly Magazine. 6.50 "Joseph's Dream and his Many Coloured Coat" — musical. 6.55 Film — "Belle de Nuit" — directed by Rene Clair, with Gerard Philipe, Marina Gaxiola and Gina Lollobrigida. 11.00 News. ARABIC: 6.00 News Headlines. 6.30 Film. 7.45 News.

SATURDAY
6.00 Mamardil. 6.30 Mahat. 6.00 Iron. 6.50 Mahat Sport. 10.00 News. ARABIC: News Headlines. 6.15 News. 6.30 Innovations and Inventions. 6.35 Drama.

SUNDAY
6.00 01-01. Festival Songs. 6.00 Festival Song. 6.05 News. 6.10 The Balfes Trial — Documentary Film. 6.30 Songs and Ballads. 6.50 News. ARABIC: 6.30 News Headlines. 6.32 The Forest Rangers. 7.00 Documentary: India. 7.30 News.

MONDAY
6.00 Programme for last night of Festival. 6.30 Mahat. 6.50 This Week. Tuesday. 6.55 Film — "Belle de Nuit" — directed by Rene Clair, with Gerard Philipe, Marina Gaxiola and Gina Lollobrigida. 11.00 News. ARABIC: 6.30 News Headlines. 6.32 On Gang. 6.47 have a question. 7.30 News and daily events.

JORDAN TELEVISION (CHANNEL 6)
DAILY: 6.00 Koran. 6.10 Today's prog. 6.30 Cartoons.
SATURDAY: 6.45 Peyton Place. 7.30 Haber News. 7.45 Film. 8.00 Arab News. 8.15 Film. 8.30 News. 8.45 Film. 9.00 English News. 9.15 News. 9.30 English News. 9.45 Film. 10.00 English News. 10.15 News. 10.30 English News. 10.45 Film. 11.00 English News. 11.15 News. 11.30 English News. 11.45 Film. 12.00 English News. 12.15 News. 12.30 English News. 12.45 Film. 1.00 English News. 1.15 News. 1.30 English News. 1.45 Film. 2.00 English News. 2.15 News. 2.30 English News. 2.45 Film. 3.00 English News. 3.15 News. 3.30 English News. 3.45 Film. 4.00 English News. 4.15 News. 4.30 English News. 4.45 Film. 5.00 English News. 5.15 News. 5.30 English News. 5.45 Film. 6.00 English News. 6.15 News. 6.30 English News. 6.45 Film. 7.00 English News. 7.15 News. 7.30 English News. 7.45 Film. 8.00 English News. 8.15 News. 8.30 English News. 8.45 Film. 9.00 English News. 9.15 News. 9.30 English News. 9.45 Film. 10.00 English News. 10.15 News. 10.30 English News. 10.45 Film. 11.00 English News. 11.15 News. 11.30 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